مختصر الأخضري في العبادات على مذهب الإمام مالك

the Abridgment of al-Akhḍarī

According to the School of Imām Mālik

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In the Name of Allah, the Most Meriful, the Bestower of Mercy

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Commentary On the Introduction of the Risālah of ibn Abī Zayd al-Qayrawānī

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TRANSLATION KEY

ا	a		ض	ḍ		Short Vowels	
ب	b		ط	ṭ		ـَ	A
ت	t		ظ	ẓ			
ث	Th		ع	'		ـِ	I
ج	J		غ	gh			
ح	ḥ		ف	f		ـُ	U
خ	Kh		ق	q			
د	d		ك	k		long vowels	
ذ	Dh		ل	l			
ر	R		م	m		آor اء	Ā
ز	Z		ن	n			
س	S		هـ	h		ي	Ī
ش	Sh		و	w			
ص	ṣ		ي	y		وُ	Ū

REVERENTIAL SYMBOLS KEY[1]

Arabic statement	Transliteration	Meaning
سبحانه وتعالى	*Subhānah wa ta'āla*	He is exalted above weakness and indignity
عز وجل	*'Azza wa-jal*	He is exalted and glorified.
جل جلاله	*Jalla Jalālu*	Exalted is His glory
صلى الله عليه وسلم	*Ṣallallāhu 'alayhi wa salam*	Peace and salutations of Allaah be upon him.
عليه الصلاة والسلام	*'Alayhiṣ- ṣalātu was-salaam*	Peace and salutations be upon him.
عليه السلام	*'Alayhis-salām*	Peace be upon him.
عليهم السلام	*'Alayhum-us-salām*	Peace be upon them (male).
رضي الله عنه	*Raḍiyallāhu 'anhu*	May Allah be pleased with him.
رضي الله عنها	*Raḍiyallāhu 'anhaa*	May Allah be pleased with her.
رضي الله عنهما	*Raḍiyallāhu 'anhumā*	May Allah be pleased with them both (male).
رضي الله عنهم	*Raḍiyallāhu 'anhum*	May Allah be pleased with them (male).
رضي الله عنهن	*Raḍiyallāhu 'anhunna*	May Allah be pleased with them (female).
رحمهم الله	*Rahimullāh*	May Allah have mercy upon them (male).
رحمها الله	*Raḥimāllāh*	May Allah have mercy upon her (female).
رحمهما الله	*Raḥimullāh.*	May Allah have mercy upon them both (male).
رحمهن الله	*Raḥimhunnallāh*	May Allah have mercy upon them (female).

1. Adapted from the book, Inheritance Regulations & Exhortations by Dr. Muhammad al-Jibaly

GOLDEN ADVICE FOR THE SEEKER OF ISLAMIC KNOWLEDGE[1]

Some Etiquette of the Seeker's Inner Self	Remember seeking knowledge is an act of worship.
	Develop the fear of Allaah.
	Be an adherent to the path of the Pious Predecessors (*Salaf-uṣ-Ṣāliḥ*).
	Put arrogance and pride behind you.
	Adorn yourself with the splendors of knowledge.
	Avoid the gatherings of vain speech.
	Adorn yourself with gentleness and tolerance.
The Etiquette of the Seeker with his Teacher	Treat your teacher with respect, honor and courtesy.
	Try to take notes as your teacher explains.
	Do not contradict your teacher in a disrespectful manner.
	Listen attentively to your teacher's answers.
	Do not pester your teacher for an answer to your questions.
	Address your teacher in a respectful manner.
	Do not test your teacher's nerve nor patience.
The Etiquette of Companionship	Beware of the bad companion.
	Befriend those who will encourage you to be studious.
	Avoid disputing with your teacher.
	Befriend those who adorn their knowledge with good deeds.
	Beware of the haughty and arrogant student.
	Beware of the student whose knowledge and deeds are not commensurate.
	Be a companion of the one who has a sound creed.
The Etiquette of the Student in Leading a Life of Knowledge	Have high a high aspirations in learning.
	Kindle the desire for seeking knowledge
	Preserving knowledge through writing it.
	Seeking refuge in Allaah when acquiring & seeking knowledge.
	Summaries long compilations.
	Do not hesitate to ask questions.
	Discuss without falling into disputation.
	Revise what you have learnt.
	Learn the essential of each discipline.

1. Adapted from the book, The Etiquettes of the Seeker of Islaamic Knowledge by shaykh Bakar Adullah Aboo Zayd (may Allaah have mercy upon him).

SOME ETIQUETTES FOR LEARNING

- ALWAYS have course materials and writing implements with for the duration of the lesson.
- APPLY what you have learnt to your daily life.
- CONSTANTLY make notes of the knowledge and information given in each lesson as this will help you to store it in your long-term memory.
- DEVELOP positive study patterns that help you to retain what you have learnt.
- FORM study groups with other students to consolidate what you have learnt in lessons.
- LISTEN to the contributions of others and do not unduly interject while others are talking.
- MAKE sure your questions are related to the subject matter at hand and try to avoid questions that are off the topic. These types of questions are better left for open question and answer sessions or a more appropriate time.
- NEVER interrupt your teacher.
- REMEMBER that you are seeking Islamic knowledge for which there is a great reward in this life and the next.
- REVISE what you have written and try to commit it to memory.

INTRODUCTION

Indeed, all praise is due to Allāh, we seek His help and assistance; and forgiveness; we seek refuge in Allāh from the evil within ourselves and the consequences of our evil deeds. Whoever Allāh guides none can misguide him, and whoever Allāh misguides none can guide him aright. I bear witness (and publicly testify) that there is no deity worthy of worship (in truth) except for Allāh, alone without any partners, and I bear witness that Muḥammad (ﷺ) is His servant and His Messenger (ﷺ).

This book represents an English rendition of a study text on the Abridgment of al-Akhḍarī's primer in Islamic law, originally authored by the Department of Ancient Education, Ministry of Islamic Affairs and Endowments, Kingdom of Morocco. This text holds a special place among contemporary Māliki scholars, who consider it a foundational introduction to the intricate realm of Islamic law. Through this translation, readers are granted access to the distilled wisdom of al-Akhḍarī's text, carefully curated by the venerable scholar Abī al-Azharī (may Allah have mercy upon him). This text provides an essential steppingstone for those embarking on a journey to comprehend the intricacies of Islamic jurisprudence, particularly according to the Māliki school of Islamic law and jurisprudence.

We ask Allāh to accept this humble effort and to make it heavy on the scales of good deeds on the Day of Resurrection.

Taalib Alexander

7 Safar 1445 AH/23 August 2023 CE

Biography of the venerable scholar 'Abdur-Rahmān al-Akhdarī and His Book The Abridgment in Islamic Law

I. Introduction:

Central to the art of writing is the author's ability to offer readers a glimpse into their life, unfolding a tapestry woven with personal experiences. This not only grants readers access to the intricacies of the author's journey but also provides valuable insights into how these life encounters have molded their perspectives and knowledge. In the realm of transmitted sciences, where the majority of the author's discourse resides, understanding the author becomes paramount. Acceptance of transmitted knowledge hinges on the credibility and trustworthiness of the individual transmitting it. Renowned scholar Ibn Sirīn (may Allāh have mercy upon him) succinctly captures this essence, emphasising the necessity for transmitted sciences to flow only from the fountains of knowledge and trustworthiness when he said:

> "Indeed, this knowledge is the religion, so consider carefully from whom you take your religion from."[1]

Hence, scholars have asserted:

> "Engaging in religious practices or providing religious verdicts based on books whose authors are unknown, and the authenticity of their content is uncertain, is not permissible."

[1] Collected by Muslim in his introduction to his collection, Narration 25.

So, who is the venerable scholar ʻAbdur-Raḥmān al-Akẖḍarī? What is the significance of his book, "*The Abridgment of al-Akẖḍarī*"?

II. Focus of the Lesson:

1. Concise Biography of the Author

i. Name and Genealogy:

He is Shaykh *Imām* ʻAbdur-Raḥmān ibn Muḥammad al-Ṣaghīr ibn Muḥammad ibn Sayyidī ʻĀmīr al-Akẖḍarī al-Māliki (may Allāh have mercy upon him) was a born in Biskra in Algeria in the year 920 AH/1515 CE al-Akẖḍarī was named after a tribe of the Arabs, and the Banṭyūsī was named after Bantyūs from the villages of Biskra, Algeria.

ii. Education:

Shaykh al-Akẖḍarī (may Allāh have mercy upon him) was a righteous, ascetic, and pious scholar with a firm footing in both reason and tradition. He travelled to seek knowledge in Tunisia, then returned from it to Pontius, then travelled again to Constantine in Algeria and took from its scholars, then returned to his town and settled there and taught in the place that was established by his grandfather, Muhammad bin Amīr, who devoted himself to it and worked in it, teaching and benefiting students.

iii. Death:

Shaykh al-Akẖḍarī (may Allāh have mercy upon him) died in the year 983 AH/1575 CE in his hometown of Bantios (Ben Thious) from the villages of Biskra and was buried next to his father.

2. Concise Overview of the Treatise:

i. Introduction to the Treatise:

The Abridgment of al-Akẖḍarī in Islāmic Jurisprudence is a concise juristic compendium widely circulated, particularly addressing the topic of inadvertence. It is introduced with an educational and ethical prelude, emphasizing the connection of actions to their ultimate purpose rectifying the soul, purifying intentions, and incorporating repentance.

ii. Index of Topics Contained in the Treatise:

1. The Introduction
2. Chapter on Ritual Purification
3. Chapter on Dry Ablution (*Tayammum*)
4. Chapter on Menstruation
5. Chapter on Postpartum Bleeding
6. Chapter on Prayer Times
7. Chapter on the Prerequisite Conditions of Prayer
8. Section on Forgetfulness in the Prayer

iii. The Main Topics of the Treatise:

The Abridgmen of al-Akẖḍarī comprises of three main topics:

The first topic: Islamic Morals and Etiquettes: This section delves into the subject of ethical conduct, exploring the principles and guidelines governing proper behaviour. It provides insights into the etiquettes and virtues that Muslims are encouraged to uphold in various aspects of their lives.

The second topic: Ritual Purification: The section of the book is dedicated to the theme of ritual purity, addressing the rules and practices related to ritual cleanliness in Islāmic jurisprudence. This section elucidates the significance of physical and spiritual purification, elucidating the various aspects of ablution, bathing, and other cleanliness-related rituals.

The third topic: The Prayer: The third section of the book centres on the topic of prayer, unravelling the intricacies of Islāmic worship. It elucidates the procedures, conditions, and etiquettes associated with performing the ritual prayers, guiding readers through the essential elements of this fundamental act of worship.

Together, these three books serve as a comprehensive guide, covering essential aspects of Islāmic ethical behaviour, ritual purity, and the practice of prayer in the context of Islāmic jurisprudence.

3. The Importance of the Book *the Abridgment of al-Akẖḍarī*:

An abridgment, such as al-Akhḍarī's Abridgement in Jurisprudence, holds significant importance for several reasons:

i. Accessibility: *The Abridgment of al-Akẖḍarī* distils complex information into a more concise and accessible format, making the content more approachable for a broader audience. This accessibility is particularly valuable for individuals seeking foundational knowledge in jurisprudence.

ii. Time Efficiency: In a world where time is often a precious commodity, *the Abridgment of al-Akẖḍarī* offers a time-efficient way to grasp essential concepts. Readers can gain insights into the core principles of Islāmic law without delving into extensive volumes, making it suitable for both scholars and students.

iii. Educational Value: The inclusion of an educational and ethical prelude in *the Abridgment of al-Akẖḍarī* adds an enriching layer to the content. This not only imparts legal knowledge but also underscores the moral and spiritual dimensions of Islām, contributing to a more holistic educational experience.

iv. Integration of Practical Wisdom: *The Abridgment of al-Akẖḍarī* integrates practical wisdom, providing readers with not only theoretical knowledge but also insights into the real-world application of Islāmic legal principles.

v. Widespread Dissemination: Due to their concise nature, *the Abridgment of al-Akẖḍarī* is a legal primer that has been widely taught by scholars and students of Islāmic knowledge throughout the Muslim world. This wider reach contributes to the dissemination of knowledge and the potential positive impact on individuals' understanding of jurisprudence.

In essence, *the Abridgment of al-Akẖḍarī* serves as a valuable tool for learning and reflection, bridging the gap between legal intricacies and ethical considerations in a format that is both manageable and enlightening.

Ritual Purification (Ṭahārah)

اَلطَّهَارَةُ قِسْمَانِ: طَهَارَةُ حَدَثٍ، وَطَهَارَةُ خَبَثٍ، وَلَا يَصِحُّ الْجَمِيعُ إِلَّا بِالْمَاءِ الطَّاهِرِ الْمُطَهِّرِ، وَهُوَ الَّذِي لَمْ يَتَغَيَّرْ لَوْنُهُ أَوْ طَعْمُهُ أَوْ رَائِحَتُهُ بِمَا يُفَارِقُهُ غَالِباً كَالزَّيْتِ وَالسَّمْنِ وَالدَّسَمِ كُلِّهِ وَالْوَذَحِ وَالصَّابُونِ وَالْوَسَخِ وَنَحْوِهِ، وَلَا بَأْسَ بِالتُّرَابِ وَالْحَمْأَةِ وَالسَّبَخَةِ وَالْآجُرِّ وَنَحْوِهِ.

Ritual Purification (*Ṭahārah*) has two categories: purification from ritual impurity and purification from physical impurity. The valid means of purification for both categories is pure and purifying water, which has not changed in colour, taste, or smell due to substances that are usually different from it, such as: oil, fat, grease, fleece, soap, dirt and the like, and similar substances and there is problem with: mud, earth and salt.

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فَصْلٌ: إِذَا تَعَيَّنَتِ النَّجَاسَةُ غُسِلَ مَحَلُّهَا، فَإِنِ الْتَبَسَتْ غُسِلَ الثَّوْبُ كُلُّهُ، وَمَنْ شَكَّ فِي إِصَابَةِ النَّجَاسَةِ نَضَحَ، وَإِنْ أَصَابَهُ شَيْءٌ شَكَّ فِي نَجَاسَتِهِ فَلَا نَضْحَ عَلَيْهِ، وَمَنْ تَذَكَّرَ اَلنَّجَاسَةَ وَهُوَ فِي الصَّلَاةِ قَطَعَ إِلَّا أَنْ يَخَافَ خُرُوجَ الْوَقْتِ، وَمَنْ صَلَّى بِهَا نَاسِياً وَتَذَكَّرَ بَعْدَ السَّلَامِ أَعَادَ فِي الْوَقْتِ.

Chapter: When impurity is known to be present in a specific place, then this place must be washed. If the impurity spreads, then the entire garment should be washed. If someone is unsure whether they have come into contact with impurity, they should perform a partial washing (known as '*naḍaḥ*'). However, if they doubt whether their clothes or body have become impure, they should not perform the partial wash on them. If someone remembers impurity (on their body or clothing) while in the middle of prayer, they should interrupt the prayer unless they fear that the prayer time will end. If someone prays while forgetting about their impurity and remembers after finishing the prayer, they should repeat the prayer within its proper time.

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Minor Ablution (Wuḍū') and its Ruling.

فَصْلٌ: فَرَائِضُ الْوُضُوءِ سَبْعٌ: اَلنِّيَّةُ، وَغَسْلُ الْوَجْهِ، وَغَسْلُ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ، وَمَسْحُ الرَّأْسِ، وَغَسْلُ الرِّجْلَيْنِ إِلَى الْكَعْبَيْنِ، وَالدَّلْكُ، وَالْفَوْرُ.

Chapter: The obligatory acts (*Farā'id*) of Minor Ablution (*Wuḍū'*) are seven (in number): Intention (*Niyyah*), washing the face, washing the hands up to the elbows, wiping the head, washing the feet up to the ankles, the sequence (following the proper order), and continuity (without unnecessary interruptions).

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وَسُنَنُهُ: غَسْلُ الْيَدَيْنِ إِلَى الْكُوعَيْنِ عِنْدَ الشُّرُوعِ، وَالْمَضْمَضَةُ، وَالِاسْتِنْشَاقُ، وَالِاسْتِنْثَارُ، وَرَدُّ مَسْحِ الرَّأْسِ وَمَسْحُ الْأُذُنَيْنِ وَتَجْدِيدُ الْمَاءِ لَهُمَا، وَالتَّرْتِيبُ بَيْنَ الْفَرَائِضِ، وَمَنْ نَسِيَ فَرْضاً مِنْ أَعْضَائِهِ فَإِنْ تَذَكَّرَهُ بِالْقُرْبِ فَعَلَهُ وَمَا بَعْدَهُ، وَإِنْ طَالَ فَعَلَهُ وَحْدَهُ وَأَعَادَ مَا صَلَّى قَبْلَهُ، وَإِنْ تَرَكَ سُنَّةً فَعَلَهَا وَلَا يُعِيدُ الصَّلَاةَ، وَمَنْ نَسِيَ لُمْعَةً غَسَلَهَا وَحْدَهَا بِنِيَّةٍ، وَإِنْ صَلَّى قَبْلَ ذَلِكَ أَعَادَ، وَمَنْ تَذَكَّرَ الْمَضْمَضَةَ وَالِاسْتِنْشَاقَ بَعْدَ أَنْ شَرَعَ فِي الْوَجْهِ، فَلَا يَرْجِعُ إِلَيْهِمَا حَتَّى يُتِمَّ وُضُوءَهُ.

And its recommended acts (*Sunnah*) are: washing the hands up to the elbows when starting the ablution; rinsing the mouth; inhaling water into the nostrils; expelling the inhaled water from the nose; a repeated wipe over the head; wiping over the two ears; renewing the water for these acts; performing the obligatory acts in a specific order and if someone forgets a obligatory act of ablution upon a limb and remembers it soon after performing ablution, they should do it along with what comes after it. But if a considerable time has passed, they should perform it alone and then repeat what they prayed before it. If someone leaves a recommended act, they should still perform it, but they do not have to repeat the prayer. If someone forgets a part of the body and washes it alone with the intention, and they had already prayed before that, they should repeat the ablution. If someone remembers rinsing the mouth and sniffing water into the nose after washing the face, they should not return to do them until they complete their ablution.

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Minor Ablution (Wuḍū') (Completion).

وَفَضَائِلُهُ: التَّسْمِيَةُ، وَالسِّوَاكُ، وَالزَّائِدُ عَلَى الْغَسْلَةِ الْأُولَى فِي الْوَجْهِ وَالْيَدَيْنِ، وَالْبَدَاءَةُ بِمُقَدَّمِ الرَّأْسِ، وَتَرْتِيبُ السُّنَنِ، وَقِلَّةُ الْمَاءِ عَلَى الْعُضْوِ، وَتَقْدِيمُ الْيُمْنَى عَلَى الْيُسْرَى.

And the virtuous acts of Minor Ablution (***Wuḍū'***) are: mentioning the name of Allāh; using the tooth-stick or the *Siwāk*; exceeding the first washing of the face and hands, starting with the front of the head, following the recommended practices in order, using a moderate amount of water on the limbs, and giving preference to the right hand side over the left.

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وَيَجِبُ تَخْلِيلُ أَصَابِعِ الْيَدَيْنِ، ويُسْتَحَبُّ فِي أَصَابِعِ الرِّجْلَيْنِ، وَيَجِبُ تَخْلِيلُ اللِّحْيَةِ الْخَفِيفَةِ فِي الْوُضُوءِ دُونَ الْكَثِيفَةِ، وَيَجِبُ تَخْلِيلُهَا فِي الْغُسْلِ، وَلَوْ كَانَتْ كَثِيفَةً.حَتَّى يُتِمَّ وُضُوءَهُ.

It is obligatory to pass water between the fingers of both hands, thoroughly, during ablution. It is recommended to pass water between the toes of both feet. Also, it is obligatory to pass water through a thin beard during ablution, but it is not necessary for a thick beard. However, it is still obligatory to pass water through a thick beard during the Major Ablution (*Ghusul*), even if hair is abundant, until he completes his ablution.

The Invalidators of Minor Ablution (Wuḍū')

فَصْلٌ: نَوَاقِضُ الْوُضُوءِ أَحْدَاثٌ وَأَسْبَابٌ: فَالْأَحْدَاثُ: الْبَوْلُ وَالْغَائِطُ وَالرِّيحُ وَالْمَذْيُ وَالْوَدْيُ، وَالْأَسْبَابُ: النَّوْمُ الثَّقِيلُ وَالْإِغْمَاءُ وَالسُّكْرُ وَالْجُنُونُ وَالْقُبْلَةُ، وَلَمْسُ الْمَرْأَةِ إِنْ قَصَدَ اللَّذَّةَ أَوْ وَجَدَهَا، وَمَسُّ الذَّكَرِ بِبَاطِنِ الْكَفِّ أَوْ بِبَاطِنِ الْأَصَابِعِ، وَمَنْ شَكَّ فِي حَدَثٍ وَجَبَ عَلَيْهِ الْوُضُوءُ إِلَّا أَنْ يَكُونَ مُوَسْوَساً فَلَا شَيْءَ عَلَيْهِ، وَيَجِبُ عَلَيْهِ غَسْلُ الذَّكَرِ كُلِّهِ مِنَ الْمَذْيِ، وَلَا يَغْسِلُ الْأُنْثَيَيْنِ، وَالْمَذْيُ هُوَ الْمَاءُ الْخَارِجُ عِنْدَ الشَّهْوَةِ الصُّغْرَى بِتَفَكُّرٍ أَوْ نَظَرٍ أَوْ غَيْرِهِ.

Chapter: Invalidators of Minor Ablution (*Wuḍū'*) are of two essential types: Actions (*aḥdāth*) and reasons (*Asbāb*). So, Actions (*aḥdāth*) includes: urination; defecation; the passing of wind; pre-seminal fluid; and the emission of prostatic fluid. Reasons (*Asbāb*) include: falling into deep sleep; fainting; intoxication; insanity; kissing; touching a woman with a desire for pleasure or finding pleasure in it; touch one's genitals with the palm of the hand or the inside of the fingers. Furthermore, if someone is unsure whether they committed an Action (*aḥdāth*) that invalidates Minor Ablution (*Wuḍū'*), they must perform ablution again, except if they suffer from intrusive thoughts, in which case, they do not have to do anything. If a man experiences pre-seminal fluid emission, he needs to wash the entire penis, but females do not need to wash anything. Pre-seminal fluid is the fluid that comes out when a person experiences arousal due to thoughts, looking at something, or other such reasons.

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فَصْلٌ: لَا يَحِلُّ لِغَيْرِ الْمُتَوَضِّئِ صَلَاةٌ وَلَا طَوَافٌ وَلَا مَسُّ نُسْخَةِ الْقُرْآنِ الْعَظِيمِ وَلَا جِلْدِهَا، لَا بِيَدِهِ وَلَا بِعُودٍ وَنَحْوِهِ إِلَّا الْجُزْءَ مِنْهَا الْمُتَعَلَّمَ فِيهِ، وَلَا مَسُّ لَوْحِ الْقُرْآنِ الْعَظِيمِ عَلَى غَيْرِ الْوُضُوءِ إِلَّا لِمُتَعَلِّمٍ فِيهِ أَوْ مُعَلِّمٍ يُصَحِّحُهُ، وَالصَّبِيُّ فِي مَسِّ الْقُرْآنِ كَالْكَبِيرِ، وَالْإِثْمُ عَلَى مُنَاوِلِهِ لَهُ.

Chapter: It is not permissible for someone who has not perform the Minor Ablution (*Wuḍū'*) to pray nor to perform the ritual circumambulation (*Tawāf*) around the Kabah; nor to touch the script of the Noble Qur'ān nor its cover, whether with their bare hands or using an object like a stick, except for the portion that one is learning. Also, one should not touch the tablet upon which the Noble Qur'ān is wrtitten except when they are in a state of Minor Ablution (*Wuḍū'*) unless they are a student learning it or a teacher correcting those learning it. In the case of a child, they are treated like an adult regarding the handling of the Qur'ān, and the sin of disrespect applies to both.

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The Mandatory Acts of Major Ablution (Ghusul) and its rulings.

فَصْلٌ: يَجِبُ الْغُسْلُ مِنْ ثَلَاثَةِ أَشْيَاءَ: اَلْجَنَابَةِ، وَالْحَيْضِ، وَالنِّفَاسِ؛ فَالْجَنَابَةُ قِسْمَانِ: أَحَدُهُمَا خُرُوجُ الْمَنِيِّ بِلَذَّةٍ مُعْتَادَةٍ فِي نَوْمٍ أَوْ يَقَظَةٍ بِجِمَاعٍ أَوْ غَيْرِهِ، وَالثَّانِي: مَغِيبُ الْحَشَفَةِ فِي الْفَرْجِ.

Chapter: Major Ablution (*Ghusul*) is obligatory for three things: in the case of ejaculation or sexual defilement; menstruation, and postpartum bleeding. As for Sexual defilement, it is of two types: one is the release of semen with pleasure, which occurs during sleep or while awake due to sexual intercourse or other means, and the second type is the disappearance of the male genital into the female genital.

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وَمَنْ رَأَى فِي مَنَامِهِ كَأَنَّهُ يُجَامِعُ وَلَمْ يَخْرُجْ مِنْهُ مَنِيٌّ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ وَجَدَ فِي ثَوْبِهِ مَنِيّاً يَابِساً لَا يَدْرِي مَتَى أَصَابَهُ اغْتَسَلَ وَأَعَادَ مَا صَلَّى مِنْ آخِرِ نَوْمَةٍ نَامَهَا فِيهِ.

فَصْلٌ: فَرَائِضُ الْغُسْلِ: النِّيَّةُ عِنْدَ الشُّرُوعِ، وَالْفَوْرُ، وَالدَّلْكُ، وَالْعُمُومُ.

وَسُنَنُهُ: غَسْلُ الْيَدَيْنِ إِلَى الْكُوعَيْنِ كَالْوُضُوءِ، وَالْمَضْمَضَةُ، وَالِاسْتِنْشَاقُ، وَالِاسْتِنْثَارُ، وَغَسْلُ صِمَاخِ الْأُذُنِ، وَهِيَ الثُّقْبَةُ الدَّاخِلَةُ فِي الرَّأْسِ، وَأَمَّا صَفْحَةُ الْأُذُنِ فَيَجِبُ غَسْلُ ظَاهِرِهَا وَبَاطِنِهَا.

Whoever sees in their dream as if they are having sexual intercourse, but no semen comes out, then there is nothing upon them (no obligation), and if someone finds dried semen on their garment and does not know when it happened, they should perform Major Ablution (*Ghusul*) and repeat the prayers they performed since their last sleep in that garment. Chapter: Obligatory acts of Major Ablution (*Ghusul*) include: having the intention when starting; pouring water over the entire body; rubbing the body, and ensuring that water reaches every part. The recommended acts (*Sunnah*) of Major Ablution (*Ghusul*) include: washing the hands up to the elbows, like when performing Minor Ablution (*Wuḍū'*), rinsing the mouth, sniffing water into the nose, rinsing the mouth and nostrils, washing the earlobes: and washing both the outside and inside of the visible part of the ear.

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Requirements and Rulings of Major Ablution (Ghusul)

وَفَضَائِلُهُ: التَّسْمِيَةُ والْبَدَاءَةُ بِغَسْلِ النَّجَاسَةِ ثُمَّ الذَّكَرِ، فَيَنْوِي عِنْدَهُ، ثُمَّ أَعْضَاءِ الْوُضُوءِ مَرَّةً مَرَّةً، ثُمَّ أَعْلَى جَسَدِهِ، وَتَثْلِيثُ غَسْلِ الرَّأْسِ، وَتَقْدِيمُ شِقِّ جَسَدِهِ الْأَيْمَنِ، وَتَقْلِيلُ الْمَاءِ عَلَى الْأَعْضَاءِ.

And its virtues are: mentioning the Name of Allāh; beginning by washing any impurities from the genitals. The person forms the intention in their heart, then washes the same limbs that are washed in Minor Ablution (*Wuḍū'*) one by one. Then, they start with the upper part of their body, perform the three steps of washing the head, and begin with the right side of their body. They use a moderate amount of water when washing the different body parts.

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وَمَنْ نَسِيَ لُمْعَةً أَوْ عُضْواً مِنْ غُسْلِهِ بَادَرَ إِلَى غَسْلِهِ حِينَ تَذَكُّرِهِ، وَلَوْ بَعْدَ شَهْرٍ، وَأَعَادَ مَا صَلَّى قَبْلَهُ، وَإِنْ أَخَّرَهُ بَعْدَ ذِكْرِهِ بَطَلَ غُسْلُهُ، فَإِنْ كَانَ فِي أَعْضَاءِ الْوُضُوءِ وَصَادَفَهُ غُسْلُ الْوُضُوءِ، أَجْزَأَهُ.

Whoever forgets a spot or to wash a limb should proceed to wash that spot or part when they remember, even if it's after a month, they should also repeat the prayers they performed before remembering it. But if they delay washing the missed spot after remembering it, their Major Ablution (*Ghusul*) will be invalid. However, if the missed spot is part of the Minor Ablution (*Wuḍū'*) and they happen to perform Minor Ablution (*Wuḍū'*) again, it is considered sufficient.

فَصْلٌ: لَا يَحِلُّ لِلْجُنُبِ دُخُولُ الْمَسْجِدِ، وَلَا قِرَاءَةُ الْقُرْآنِ، إِلَّا الْآيَةَ وَنَحْوَهَا لِلتَّعَوُّذِ وَنَحْوِهِ. وَلَا يَجُوزُ لِمَنْ لَا يَقْدِرُ عَلَى الْمَاءِ الْبَارِدِ أَنْ يَأْتِيَ زَوْجَتَهُ حَتَّى يُعِدَّ الْآلَةَ، إِلَّا أَنْ يَحْتَلِمَ، فَلَا شَيْءَ عَلَيْهِ.

Chapter: Translation: It is not permissible for the person in a state of Major Ritual Impurity (*Junub*) to enter the mosque, nor to recite the Qur'ān, except for the verse and similar phrases for seeking refuge (in Allāh) and the like. If someone is unable to handle cold water, they are not allowed to approach their wife until they prepare the instrument (to assist with ritual purification), unless they have a seminal emission, in which case, there is no blame on them.

Dry Ablution (Tayammum) and its Rulings

فَصْلٌ فِي التَّيَمُّمِ؛ وَيَتَيَمَّمُ الْمُسَافِرُ فِي غَيْرِ مَعْصِيَةٍ، وَالْمَرِيضُ لِفَرِيضَةٍ أَوْ نَافِلَةٍ، وَيَتَيَمَّمُ الْحَاضِرُ الصَّحِيحُ لِلْفَرَائِضِ إِذَا خَافَ خُرُوجَ وَقْتِهَا، وَلَا يَتَيَمَّمُ الْحَاضِرُ الصَّحِيحُ لِنَافِلَةٍ وَلَا جُمُعَةٍ وَلَا جَنَازَةٍ إِلَّا إِذَا تَعَيَّنَتْ عَلَيْهِ الْجَنَازَةُ.

Chapter on Dry Ablution (*Tayammum*): A traveller may perform Dry Ablution (*Tayammum*) without this being considered a sin. A sick person may also perform Dry Ablution (*Tayammum*) for obligatory or supererogatory prayers. A healthy person present at the time of prayer may perform Dry Ablution (*Tayammum*) if they fear missing the prayer's designated time. However, a healthy person should not perform Dry Ablution (*Tayammum*) for supererogatory prayers, Friday prayer, or funeral prayer unless there is a need for it due to attending a funeral prayer.

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وَفَرَائِضُ التَّيَمُّمِ: النِّيَّةُ، وَالصَّعِيدُ الطَّاهِرُ، وَمَسْحُ الْوَجْهِ، وَمَسْحُ الْيَدَيْنِ إِلَى الْكُوعَيْنِ، وَضَرْبَةُ الْأَرْضِ الْأُولَى، وَالْفَوْرُ، وَدُخُولُ الْوَقْتِ، وَاتِّصَالُهُ بِالصَّلَاةِ. وَالصَّعِيدُ هُوَ التُّرَابُ وَالطُّوبُ، وَالْحَجَرُ، وَالثَّلْجُ وَالْخَضْخَاضُ وَنَحْوُ ذَلِكَ. وَلَا يَجُوزُ بِالْجِصِّ اَلْمَطْبُوخِ، وَالْحَصِيرِ وَالْخَشَبِ وَالْحَشِيشِ وَنَحْوِهِ، وَرُخِّصَ لِلْمَرِيضِ فِي حَائِطِ الْحَجَرِ وَالطُّوبِ، إِنْ لَمْ يَجِدْ مُنَاوِلاً غَيْرَهُ.

The obligatory acts of Dry Ablution (*Tayammum*) are: commencing with the intention (*Niyyah*), using clean earth (*aṣ-Ṣa'īd*); wiping the face; wiping both hands up to the elbows; firstly striking the ground with both palms; continuity; entering the designated time for prayer; direct connection with the prayer. The clean earth includes soil, clay brick, stone, snow, mud, and similar substances. Using baked plaster, a mat, wood, grass, or the like is not permissible for Dry Ablution (*Tayammum*). An exception is made for the sick person who can use a wall of stone or brick if no other substitute is available.

وَسُنَنُهُ: تَجْدِيدُ الصَّعِيدِ لِيَدَيْهِ وَمَسْحُ مَا بَيْنَ الْكُوعَيْنِ وَالْمِرْفَقَيْنَ، وَالتَّرْتِيبُ. وَفَضَائِلُهُ: التَّسْمِيَةُ وَتَقْدِيمُ الْيُمْنَى عَلَى الْيُسْرَى وَتَقْدِيمُ ظَاهِرِ الذِّرَاعِ عَلَى بَاطِنِهِ وَمُقَدَّمِهِ عَلَى مُؤَخَّرِهِ.

Its recommended (*Sunnah*) acts are: renewing the clean earth for each hand; wiping the area between the elbows and the wrists; and performing the acts of Dry Ablution (*Tayammum*) in the proper sequence. Its virtuious acts include: beginning with the name of Allah; giving precedence to the right hand side over the left; and placing the outer part of the forearm before the inner part; and the front part before the back part

Invalidators of Dry Ablution (Tayammum) and what Should be Done in Each Case

وَنَوَاقِضُهُ كَالْوُضُوءِ، وَلَا تُصَلَّى فَرِيضَتَانِ بِتَيَمُّمٍ وَاحِدٍ، وَمَنْ تَيَمَّمَ لِفَرِيضَةٍ جَازَ لَهُ النَّوَافِلُ بَعْدَهَا، وَمَسُّ الْمُصْحَفِ، وَالطَّوَافُ، وَالتِّلَاوَةُ، إِنْ نَوَى ذَلِكَ وَاتَّصَلَتْ بِالصَّلَاةِ وَلَمْ يَخْرُجِ الْوَقْتُ، وَجَازَ بِتَيَمُّمِ النَّافِلَةِ كُلُّ مَا ذُكِرَ، إِلَّا الْفَرِيضَةَ، وَمَنْ صَلَّى الْعِشَاءَ بِتَيَمُّمٍ قَامَ لِلشَّفْعِ وَالْوَتْرِ بَعْدَهَا مِنْ غَيْرِ تَأْخِيرٍ، وَمَنْ تَيَمَّمَ مِنْ جَنَابَةٍ فَلَا بُدَّ مِنْ نِيَّتِهَا.

And its invalidators are similar to those of Minor Ablution (*Wuḍū'*). It is not permissible to perform two obligatory prayers with a single Dry Ablution (*Tayammum*). If someone performs Dry Ablution (*Tayammum*) for an obligatory prayer, they are allowed to perform supererogatory prayer afterward. They may touch the Qur'ān, perform circumambulation around the Kabah (*Tawāf*), and recite the Qur'ān, if they have the intention for these acts and they are connected to the prayer without leaving the time of the prayer. And it is permissible to perform supererogatory ptayer with Dry Ablution (*Tayammum*) for anything that has been mentioned except for obligatory prayer, So, if someone performs the Evening (*'Isha*) prayer with Dry Ablution (*Tayammum*), they can also perform the supererogatory Night (*Witr*) Prayer and the Odd-Numbered (*Shaf'*) Prayer afterward without any delay. Whoever performs Dry Ablution (*Tayammum*) due to Major Ritual Impurity (*Janābah*), it is necessary to have the intention for purifying Major Ritual Impurity (*Janābah*).

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Rulings Pertaining to Menstruation

فَصْلٌ فِي الْحَيْضِ وَالنِّسَاءُ مُبْتَدَأَةٌ وَمُعْتَادَةٌ وَحَامِلٌ، وَأَكْثَرُ الْحَيْضِ لِلْمُبْتَدَأَةِ خَمْسَةَ عَشَرَ يَوْماً، وَلِلْمُعْتَادَةِ عَادَتُهَا، فَإِنْ تَمَادَى بِهَا الدَّمُ زَادَتْ ثَلَاثَةَ أَيَّامٍ مَا لَمْ تُجَاوِزْ خَمْسَةَ عَشَرَ يَوْماً، وَلِلْحَامِلِ بَعْدَ ثَلَاثَةِ أَشْهُرٍ خَمْسَةَ عَشَرَ يَوْماً وَنَحْوُهَا، وَبَعْدَ سِتَّةِ أَشْهُرٍ عِشْرُونَ وَنَحْوُهَا، فَإِنْ تَقَطَّعَ الدَّمُ لَفَّقَتْ أَيَّامَهُ حَتَّى تُكَمِّلَ عَادَتَهَا، وَلَا يَحِلُّ لِلْحَائِضِ صَلَاةٌ وَلَا صَوْمٌ وَلَا طَوَافٌ وَلَا مَسُّ مُصْحَفٍ وَلَا دُخُولُ مَسْجِدٍ، وَعَلَيْهَا قَضَاءُ الصَّوْمِ دُونَ الصَّلَاةِ، وَقِرَاءَتُهَا جَائِزَةٌ، وَلَا يَحِلُّ لِزَوْجِهَا فَرْجُهَا وَلَا مَا بَيْنَ سُرَّتِهَا وَرُكْبَتَيْهَا حَتَّى تَغْتَسِلَ.

Chapter on menstruation and women experiencing menstruation for the first time, the menstruating woman with a regular cycle, and the pregnant woman. The maximum duration for women experiencing menstruation for the first time is fifteen days, while for the woman with a regular cycle, it follows her ordinary monthly cycle. If the bleeding continues for more than three days but does not exceed fifteen days, it is considered within the normal range. As for pregnant women, after three months of pregnancy, their menstruation lasts for fifteen days or similar periods. And after six months, it extends to around twenty days. If the bleeding becomes intermittent, she should continue until she completes her customary period. During menstruation, it is not permissible for a woman to perform prayer, fasting, circumambulation around the Kabah (*Tawāf*), touch the Qur'ān, or enter a mosque. These acts of worship are temporarily suspended during the menstrual period. And she is required to make up missed days of fasting without making up missed prayers. Reciting the Qur'ān is permissible for her during menstruation. However, her husband is prohibited from having sexual intercourse with her or touching the area between her navel and knees until she takes a complete wash after her period ends.

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The Rulings of Postpartum Bleeding.

فَصْلٌ فِي النِّفَاسِ وَالنِّفَاسُ كَالْحَيْضِ فِي مَنْعِهِ، وَأَكْثَرُهُ سِتُّونَ يَوْماً، فَإِذَا انْقَطَعَ الدَّمُ قَبْلَهَا وَلَوْ فِي يَوْمِ الْوِلَادَةِ، اغْتَسَلَتْ وَصَلَّتْ فَإِذَا عَاوَدَهَا.

Chapter on postpartum, and postpartum bleeding is similar to menstruation in its restrictions. The majority of its duration is sixty days. So, if the bleeding stops before that, even on the day of childbirth, the woman should perform the Major Ablution (*Ghusul*) and resume her prayers.

الدَّمُ فَإِنْ كَانَ بَيْنَهُمَا خَمْسَةَ عَشَرَ يَوْماً فَأَكْثَرُ، كَانَ الثَّانِي حَيْضاً، وَإِلَّا ضُمَّ إِلَى الْأَوَّلِ وَكَانَ مِنْ تَمَامِ اَلنِّفَاسِ..

If the gap between the two bleedings is fifteen days or more, the second bleeding is considered as menstruation. Otherwise, it is added to the first bleeding and considered as part of postpartum bleeding.

The Timings for the Five Obligatory Prayers and The Supererogatory Prayers

فَصْلٌ فِي الْأَوْقَاتِ اَلْوَقْتُ الْمُخْتَارُ لِلظُّهْرِ مِنْ زَوَالِ الشَّمْسِ إِلَى آخِرِ الْقَامَةِ، وَالْمُخْتَارُ لِلْعَصْرِ مِنَ الْقَامَةِ إِلَى الِاصْفِرَارِ وَضَرُورِيُّهُمَا إِلَى الْغُرُوبِ، وَالْمُخْتَارُ لِلْمَغْرِبِ: قَدْرُ مَا تُصَلَّى فِيهِ بَعْدَ شُرُوطِهَا، وَالْمُخْتَارُ لِلْعِشَاءِ مِنْ مَغِيبِ الشَّفَقِ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، وَضَرُورِيُّهُمَا إِلَى طُلُوعِ اَلْفَجْرِ، وَالْمُخْتَارُ لِلصُّبْحِ مِنَ الْفَجْرِ إِلَى الْإِسْفَارِ الْأَعْلَى وَضَرُورِيُّهُ إِلَى طُلُوعِ الشَّمْسِ، وَالْقَضَاءُ فِي الْجَمِيعِ مَا وَرَاءَ ذَلِكَ. وَمَنْ أَخَّرَ الصَّلَاةَ حَتَّى خَرَجَ وَقْتُهَا فَعَلَيْهِ ذَنْبٌ عَظِيمٌ إِلَّا أَنْ يَكُونَ نَاسِياً أَوْ نَائِماً، وَلَا تُصَلَّى نَافِلَةٌ بَعْدَ صَلَاةِ الصُّبْحِ إِلَى ارْتِفَاعِ الشَّمْسِ، وَبَعْدَ صَلَاةِ الْعَصْرِ إِلَى صَلَاةِ الْمَغْرِبِ، وَبَعْدَ طُلُوعِ الْفَجْرِ إِلَّا الْوِرْدَ لِنَائِمٍ عَنْهُ وَعِنْدَ جُلُوسِ إِمَامِ الْجُمُعَةِ عَلَى الْمِنْبَرِ، وَبَعْدَ الْجُمُعَةِ حَتَّى يَخْرُجَ مِنَ الْمَسْجِدِ.

Chapter on the timings for the prayer: The chosen time for Noon (*Dhuhr*) prayer is from the sun's decline until the shadow's elongation; and the chosen time for Afternoon (*'Asr*) prayer is from the shadow's elongation until sunset; and their necessity extends until dusk. The preferred time for Sunset (*Maghrib*) prayer is the amount prayed after its prerequisites. The preferred time for Evening (*'Isha*) prayer is from the disappearance of twilight until the first third of the night, and its necessity extends until dawn. The preferred time for Dawn (*Fajr*) is from dawn until the highest twilight, and its necessity extends until sunrise. Making up missed prayers is done for all of these beyond that. Whoever delays the prayer until its prescribed time has lapsed, they bear a significant sin, except if they were forgetful or asleep. And no supererogatory prayer is offered after the Dawn (*Fajr*) prayer until the sun has fully risen, and after the Afternoon (*'Asr*) prayer until the Sunset (*Maghrib*) prayer, and after the Dawn (*Fajr*) prayer except for the supererogatory Night (*Witr*) prayer for one who missed it while sleeping and when the *Imām* sits on the pulpit for the Friday congregational prayer, and after the Friday prayer until leaving the mosque..

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Conditions of the Prayer

فَصْلٌ فِي شُرُوطِ الصَّلَاةِ وَشُرُوطُ الصَّلَاةِ؛ طَهَارَةُ الْحَدَثِ، وَطَهَارَةُ الْخَبَثِ مِنَ الْبَدَنِ وَالثَّوْبِ وَالْمَكَانِ، وَسَتْرُ الْعَوْرَةِ، وَاسْتِقْبَالُ الْقِبْلَةِ، وَتَرْكُ الْكَلَامِ. وَتَرْكُ الْأَفْعَالِ الْكَثِيرَةِ، وَعَوْرَةُ الرَّجُلِ مَا بَيْنَ السُّرَّةِ وَالرُّكْبَةِ، وَالْمَرْأَةُ كُلُّهَا عَوْرَةٌ مَا عَدَا الْوَجْهَ وَالْكَفَّيْنِ، وَتُكْرَهُ الصَّلَاةُ فِي السَّرَاوِيلِ، إِلَّا إِذَا كَانَ فَوْقَهَا شَيْءٌ، وَمَنْ تَنَجَّسَ ثَوْبُهُ وَلَمْ يَجِدْ ثَوْباً غَيْرَهُ وَلَمْ يَجِدْ مَاءً يَغْسِلُهُ بِهِ أَوْلَمْ يَكُنْ عِنْدَهُ مَا يَلْبَسُ حَتَّى يَغْسِلَهُ وَخَافَ خُرُوجَ الْوَقْتِ صَلَّى بِنَجَاسَتِهِ، وَلَا يَحِلُّ تَأْخِيرُ الصَّلَاةِ لِعَدَمِ الطَّهَارَةِ، وَمَنْ فَعَلَ ذَلِكَ فَقَدْ عَصَى رَبَّهُ، وَمَنْ لَمْ يَجِدْ مَا يَسْتُرُ بِهِ عَوْرَتَهُ صَلَّى عُرْيَاناً، وَمَنْ أَخْطَأَ الْقِبْلَةَ أَعَادَ فِي الْوَقْتِ، وَكُلُّ إِعَادَةٍ فِي الْوَقْتِ فَهِيَ فَضِيلَةٌ، وَكُلُّ مَا تُعَادُ مِنْهُ الصَّلَاةُ فِي الْوَقْتِ فَلَا تُعَادُ مِنْهُ الْفَائِتَةُ وَالنَّافِلَةُ.

Chapter on the conditions of prayer and the essentials of prayer: purity from Ritual Impurity; purity from Physical Impurity of the body, clothing, and place, covering of private parts, facing the direction of the prayer or *Qiblah*, and refraining from speaking. Avoiding excessive movements. The private area that a man should cover during prayer is from the navel to the knees. For a woman, her whole body is considered private except for her face and hands. It's not recommended to pray in trousers, unless something is worn over them. If someone's clothes become contaminated with impurity and they can't find other clothes to wear or water to clean the impurity, or if they have nothing to wear until they clean it and they're worried about missing the prayer time, they can still pray in their impure clothes. It is not permissible to delay a prayer due to the lack of Ritual Purity. Whoever does that disobey their Lord. If someone cannot find something to cover their private parts, they should pray while covering themselves as best as they can or even naked. If someone makes a mistake in facing the *Qiblah*, they should correct it during the time of the prayer. Every correction made during the proper time is considered virtuous. If any missed obligatory (*Fard*) or recommended (*Sunnah*) prayers are made up during the correct time, the missed ones that are not obligatory or recommended are not to be repeated.

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The Obligatory Acts of the Prayer and its Recommended Practices

فَصْلٌ فَرَائِضُ الصَّلَاةِ: نِيَّةُ الصَّلَاةِ الْمُعَيَّنَةِ، وَتَكْبِيرَةُ الْإِحْرَامِ وَالْقِيَامُ لَهَا، وَالْفَاتِحَةُ وَالْقِيَامُ لَهَا، وَالرُّكُوعُ وَالرَّفْعُ مِنْهُ, وَالسُّجُودُ عَلَى الْجَبْهَةِ وَالرَّفْعُ مِنْهُ، وَالِاعْتِدَالُ، وَالطُّمَأْنِينَةُ، وَالتَّرْتِيبُ بَيْنَ فَرَائِضِهَا، وَالسَّلَامُ وَجُلُوسُهُ الَّذِي يُقَارِنُهُ، وَشَرْطُ النِّيَّةِ مُقَارَنَتُهَا لِتَكْبِيرَةِ الْإِحْرَامِ.

Chapter on the obligatory (*Farā'id*) acts of prayer includes: the intention for performing the specified prayer; to initiate the prayer by commencing with the statement: "Allāh is the Greatest"; standing during it, reciting Al-Fatihah and standing for it, bowing and rising from it; prostration on the forehead and rising from it; moderation and tranquillity; performing the obligatory acts in their designated sequence; performing the concluding salutations; and the sitting position that accompanies it. Also, a prerequisite for the intention is aligning it with the opening with the statement: "Allāh is the Greatest.

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وَسُنَّتُهَا: الْإِقَامَةُ، وَالسُّورَةُ الَّتِي بَعْدَ الْفَاتِحَةِ، وَالْقِيَامُ لَهَا، وَالسِّرُّ فِيمَا يُسَرُّ فِيهِ، وَالْجَهْرُ فِيمَا يُجْهَرُ فِيهِ، وَسَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَكُلُّ تَكْبِيرَةٍ سُنَّةٌ إِلَّا الْأُولَى وَالتَّشَهُّدَانِ وَالْجُلُوسُ لَهُمَا، وَتَقْدِيمُ الْفَاتِحَةِ عَلَى السُّورَةِ، وَالتَّسْلِيمَةُ الثَّانِيَةُ وَالثَّالِثَةُ لِلْمَأْمُومِ، وَالْجَهْرُ بِالتَّسْلِيمَةِ الْوَاجِبَةِ، وَالصَّلَاةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالسُّجُودُ عَلَى الْأَنْفِ وَالْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَالسُّتْرَةُ لِغَيْرِ الْمَأْمُومِ وَأَقَلُّهَا غِلَظُ رُمْحٍ وَطُولُ ذِرَاعٍ طَاهِرٌ ثَابِتٌ غَيْرُ مُشَوِّشٍ.

And its recommended (*Sunnah*) practices include: call to establish the prayer; recitation of a chapter after the Opening Chapter; standing for the prayer, standing after the bowing position; reciting in a low voice in what is recited in a low voice, reciting in a loud voice in what is recited in a loud voice; saying: "Allāh hears the one who praises Him;" every time one says: "Allāh is the Greatest" is a recommended (*Sunnah*) act except for the first one; the two testimonials; the sitting for them; it is recommended to recite the Opening Chapter before the additional chapter; the second and third salutation of peace for the one being led in the prayer; Sending the obligatory salutations of peace audibly; Sending the salutations of peace and blessing upon the Prophet Muḥammad; prostrating on the nose, palms, knees, and toes of the feet are also recommended; praying towards a barrier for the one praying, not the follower, and the least of it is the length of a spear or an arm's length, and it should be clean and stable, not shifting.

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Virtues of Prayer and Disliked Actions Disliked During its Performance.

وَفَضَائِلُهَا: رَفْعُ الْيَدَيْنِ عِنْدَ الْإِحْرَامِ حَتَّى تُقَابِلَا الْأُذُنَيْنِ، وَقَوْلُ الْمَأْمُومِ وَالْفَذِّ: رَبَّنَا وَلَكَ الْحَمْدُ، وَالتَّأْمِينُ بَعْدَ الْفَاتِحَةِ لِلْفَذِّ وَالْمَأْمُومِ، وَلَا يَقُولُهَا الْإِمَامُ إِلَّا فِي قِرَاءَةِ السِّرِّ، وَالتَّسْبِيحُ فِي الرُّكُوعِ وَالدُّعَاءُ فِي السُّجُودِ، وَتَطْوِيلُ الْقِرَاءَةِ فِي الصُّبْحِ، وَالظُّهْرُ تَلِيهَا، وَتَقْصِيرُهَا فِي الْعَصْرِ وَالْمَغْرِبِ، وَتَوَسُّطُهَا فِي الْعِشَاءِ، وَتَكُونُ السُّورَةُ الْأُولَى قَبْلَ الثَّانِيَةِ وَأَطْوَلَ مِنْهَا، وَالْهَيْئَةُ الْمَعْلُومَةُ فِي الرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ، وَالْقُنُوتُ سِرًّا قَبْلَ الرُّكُوعِ وَبَعْدَ السُّورَةِ فِي ثَانِيَةِ الصُّبْحِ، وَيَجُوزُ بَعْدَ الرُّكُوعِ، وَالدُّعَاءُ بَعْدَ التَّشَهُّدِ الثَّانِي، وَيَكُونُ التَّشَهُّدُ الثَّانِي أَطْوَلَ مِنَ الْأَوَّلِ، وَالتَّيَامُنُ بِالسَّلَامِ، وَتَحْرِيكُ السَّبَّابَةِ فِي التَّشَهُّدِ، وَيُكْرَهُ الِالْتِفَاتُ فِي الصَّلَاةِ، وَتَغْمِيضُ الْعَيْنَيْنِ، وَالْبَسْمَلَةُ وَالتَّعَوُّذُ فِي الْفَرِيضَةِ، وَيَجُوزَانِ فِي النَّفْلِ، وَالْوُقُوفُ عَلَى رِجْلٍ وَاحِدَةٍ إِلَّا أَنْ يَطُولَ قِيَامُهُ، وَاقْتِرَانُ رِجْلَيْهِ، وَجَعْلُ دِرْهَمٍ أَوْ غَيْرِهِ فِي فَمِهِ، وَكَذَلِكَ كُلُّ مَا يُشَوِّشُهُ فِي جَيْبِهِ أَوْ كُمِّهِ أَوْ عَلَى ظَهْرِهِ، وَالتَّفَكُّرُ فِي أُمُورِ الدُّنْيَا، وَكُلِّ مَا يَشْغَلُهُ عَنِ الْخُشُوعِ فِي الصَّلَاةِ.

The virtuous Acts of prayer encompass various actions: raising the hands during the initiation of prayer until they align with the ears; the recitation of: "Our Lord, praise is Yours" by both the follower and the one leading the prayer; the additional recitation after The Opening Chapter (*Sūrah al-Fātiḥah*) for the one being lead in the prayer and the one leading the prayer (except during the silent recitation); engaging in glorification of Allah (*Tasbīḥ*) during bowing, supplication during prostration; extending the recitation in the morning, followed by the Noon (*Dhuhur*) Prayer, and shortening it for the Afternoon (*'Aṣr*) Prayer and the Sunset (*Maghrib*) Prayer; maintaining a moderate pace during Evening (*'Ishā*); the first chapter of the Noble Qur'ān being longer than the second in each unit; following known postures during bowing, prostration, and sitting; reciting supplication (*Qunūt*) secretly before bowing and after the Surah in the second unit of Dawn (*Fajr*) Prayer; permissibility of supplication (*Qunūt*) after bowing; supplication after the second Testimony of Faith, with the second Testimony of Faith being longer than the first; turning to the right for the Salam; moving the index finger during Testimony of Faith; avoiding excessive movement during prayer; closing the eyes; saying: In the Name of Allāh (*Bismillāh*) and seeking

refuge (in Allāh) in the obligatory prayer; both being permissible in voluntary prayers; standing on one foot unless it causes discomfort; joining the feet; placing a coin or similar object in the mouth; avoiding anything that distracts in pockets, sleeves, or on the back; refraining from worldly thoughts and anything that hinders concentration in prayer.

فَصْلٌ: لِلصَّلَاةِ نُورٌ عَظِيمٌ تُشْرِقُ بِهِ قُلُوبُ الْمُصَلِّينَ وَلَا يَنَالُهُ إِلَّا الْخَاشِعُونَ، فَإِذَا أَتَيْتَ إِلَى الصَّلَاةِ فَفَرِّغْ قَلْبَكَ مِنَ الدُّنْيَا وَمَا فِيهَا، وَاشْتَغِلْ بِمُرَاقَبَةِ مَوْلَاكَ الَّذِي تُصَلِّي لِوَجْهِهِ وَاعْتَقِدْ أَنَّ الصَّلَاةَ خُشُوعٌ وَتَوَاضُعٌ لِلَّهِ سُبْحَانَهُ بِالْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ، وَإِجْلَالٌ وَتَعْظِيمٌ لَهُ بِالتَّكْبِيرِ وَالتَّسْبِيحِ وَالذِّكْرِ، فَحَافِظْ عَلَى صَلَاتِكَ فَإِنَّهَا أَعْظَمُ الْعِبَادَاتِ، وَلَا تَتْرُكِ الشَّيْطَانَ يَلْعَبُ بِقَلْبِكَ وَيَشْغَلُكَ عَنْ صَلَاتِكَ حَتَّى يَطْمِسَ قَلْبَكَ وَيَحْرِمَكَ مِنْ لَذَّةِ أَنْوَارِ الصَّلَاةِ، فَعَلَيْكَ بِدَوَامِ الْخُشُوعِ فِيهَا فَإِنَّهَا تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ بِسَبَبِ الْخُشُوعِ فِيهَا، فَاسْتَعِنْ بِاللَّهِ إِنَّهُ خَيْرُ مُسْتَعَانٍ.

A Chapter: Prayer is a tremendous light through which the hearts of the worshippers illuminate, and only the humble attain it. So, when you come to prayer, empty your heart from the world and its concerns. Preoccupy yourself with the observance of your Lord, for whom you are praying, and believe that prayer is an act of humility and submission to Allāh, glorified be He, through standing, bowing, and prostrating. It is an act of reverence and glorification through declaring that Allāh is the Greatest (*Takbīr*), glorification of Allah (*Tasbīḥ*), and in supplication and remembrance (*Dhikr*). So, safeguard your prayers, for they are the greatest of acts of worship. Do not allow the devil to toy with your heart and distract you from your prayers, as this may lead to the obscuring of the joy derived from the illuminations of prayer. Maintain continuous humility in your prayers, for it deters indecency and wrongdoing. Seek Allāh's assistance, for He is the best source of help.

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فَصْلٌ: لِلصَّلَاةِ الْمَفْرُوضَةِ سَبْعَةُ أَحْوَالٍ مُرَتَّبَةٍ تُؤَدَّى عَلَيْهَا؛ أَرْبَعَةٌ مِنْهَا عَلَى الْوُجُوبِ، وَثَلَاثَةٌ عَلَى الِاسْتِحْبَابِ، أَوَّلُهَا الْقِيَامُ بِغَيْرِ اسْتِنَادٍ، ثُمَّ الْقِيَامُ بِاسْتِنَادٍ، ثُمَّ الْجُلُوسُ بِغَيْرِ اسْتِنَادٍ، ثُمَّ الْجُلُوسُ بِاسْتِنَادٍ، فَالتَّرْتِيبُ بَيْنَ هَذِهِ الْأَرْبَعَةِ عَلَى الْوُجُوبِ إِذَا قَدَرَ عَلَى حَالَةٍ مِنْهَا وَصَلَّى بِحَالَةٍ دُونَهَا بَطَلَتْ صَلَاتُهُ، وَالثَّلَاثَةُ الَّتِي عَلَى الِاسْتِحْبَابِ هِيَ: أَنْ يُصَلِّيَ الْعَاجِزُ عَنْ هَذِهِ الثَّلَاثَةِ الْمَذْكُورَةِ عَلَى جَنْبِهِ الْأَيْمَنِ، ثُمَّ عَلَى الْأَيْسَرِ ثُمَّ عَلَى ظَهْرِهِ، فَإِنْ خَالَفَ فِي الثَّلَاثَةِ لَمْ تَبْطُلْ صَلَاتُهُ، وَالِاسْتِنَادُ الَّذِي تَبْطُلُ بِهِ صَلَاةُ الْقَادِرِ عَلَى تَرْكِهِ؛ هُوَ الَّذِي يَسْقُطُ بِسُقُوطِهِ، وَإِنْ كَانَ لَا يَسْقُطُ بِسُقُوطِهِ فَهُوَ مَكْرُوهٌ، وَأَمَّا النَّافِلَةُ فَيَجُوزُ لِلْقَادِرِ عَلَى الْقِيَامِ أَنْ يُصَلِّيَهَا جَالِساً، وَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَيَجُوزُ أَنْ يَدْخُلَهَا جَالِساً وَيَقُومَ بَعْدَ ذَلِكَ، أَوْ يَدْخُلَهَا قَائِماً وَيَجْلِسَ بَعْدَ ذَلِكَ، إِلَّا أَنْ يَدْخُلَهَا بِنِيَّةِ الْقِيَامِ فِيهَا، فَيَمْتَنِعُ جُلُوسُهُ بَعْدَ ذَلِكَ.

There are seven distinct states in performing the obligatory prayers, and they are to be performed accordingly. Four of these states are obligatory, while three are recommended. The first is standing without support, then standing with support, followed by sitting without support, and then sitting with support. The sequence among these four is obligatory. If a person is capable of performing a state and prays in a lesser state, their prayer becomes invalid. The three states that are recommended are as follows: If someone is unable to perform the aforementioned three states, they should pray while lying on their right side, then on their left side, and finally on their back. If they deviate from this order, their prayer remains valid. As for the type of support that invalidates the prayer for those capable of maintaining it, it's the support that causes one to fall when removed. If the support doesn't cause them to fall, it is disliked. Regarding supererogatory prayers, a person who is capable of standing can pray them while sitting, and they will receive half the reward of standing. They can enter the prayer sitting and then stand afterwards, or they can enter the prayer standing and then sit. However, if the intention is to stand in the prayer, they should not sit after that.

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Compensating for Missed Prayers

فَصْلٌ: يَجِبُ قَضَاءُ مَا فِي الذِّمَّةِ مِنَ الصَّلَوَاتِ وَلَا يَحِلُّ التَّفْرِيطُ فِيهَا، وَمَنْ صَلَّى كُلَّ يَوْمٍ خَمْسَةَ أَيَّامٍ فَلَيْسَ بِمُفَرِّطٍ وَيَقْضِيهَا عَلَى نَحْوِ مَا فَاتَتْهُ إِنْ كَانَتْ حَضَرِيَّةً قَضَاهَا حَضَرِيَّةً، وَإِنْ كَانَتْ سَفَرِيَّةً قَضَاهَا سَفَرِيَّةً سَوَاءٌ كَانَ حِينَ الْقَضَاءِ فِي حَضَرٍ أَوْ سَفَرٍ.

Chapter: It is obligatory to make up the missed prayers that are in one's responsibility, and it is not permissible to be negligent or excessive in this matter. If someone prays the five daily prayers consistently each day, they are not considered negligent, and they should compensate for the missed prayers according to what they have missed. If the missed prayers occurred while in one's settled residence, they should be made up within one's settled residence, and if they occurred during travel, they should be made up while traveling. The timing of making up missed prayers, whether during settled residence or travel, remains the same.

وَالتَّرْتِيبُ بَيْنَ الْحَاضِرَتَيْنِ وَبَيْنَ يَسِيرِ الْفَوَائِتِ مَعَ الْحَاضِرَةِ وَاجِبٌ مَعَ الذِّكْرِ، وَالْيَسِيرُ أَرْبَعُ صَلَوَاتٍ فَأَدْنَى، وَمَنْ كَانَتْ عَلَيْهِ أَرْبَعُ صَلَوَاتٍ فَأَقَلُّ صَلَّاهَا قَبْلَ الْحَاضِرَةِ وَلَوْ خَرَجَ وَقْتُهَا، وَيَجُوزُ الْقَضَاءُ فِي كُلِّ وَقْتٍ.

Sequencing the makeup prayers between the current obligatory prayer and a minimal number of missed prayers is obligatory alongside the current prayer. The minimal number is four prayers, or fewer. If a person has four prayers or fewer to make up, they should perform them before the current prayer even if their time has elapsed. Making up missed prayers is permissible at any time.

وَلَا يَتَنَفَّلُ مَنْ عَلَيْهِ الْقَضَاءُ وَلَا يُصَلِّي الضُّحَى وَلَا قِيَامَ رَمَضَانَ وَلَا يَجُوزُ لَهُ إِلَّا الشَّفْعُ وَالْوَتْرُ وَالْفَجْرُ وَالْعِيدَانِ وَالْخُسُوفُ وَالِاسْتِسْقَاءُ، وَيَجُوزُ لِمَنْ عَلَيْهِمُ الْقَضَاءُ أَنْ يُصَلُّوا جَمَاعَةً إِذَا اسْتَوَتْ صَلَاتُهُمْ، وَمَنْ نَسِيَ عَدَدَ مَا عَلَيْهِ مِنَ الْقَضَاءِ، صَلَّى عَدَداً لَا يَبْقَى مَعَهُ شَكٌّ.

Those who have missed prayers should not engage in supererogatory prayers such as the forenoon (***Ḍuḥā***) prayer, the Night (*Qiyām al-Layl*) Prayers during Ramadan, They are only permitted to perform obligatory prayers, the Odd-Numbered (*Shaf*) Prayer, the supererogatory Night (*Witr*) Prayer, the Dawn (*Fajr*) prayer, the two 'Id prayers, the Eclipse #prayers, and the prayer for rain (*Istisqā'a*). Those with makeup prayers can pray in congregation when their current prayer time coincides with others. If someone forgets the exact count of their missed prayers, they should pray an estimated number without any doubt remaining.

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The Rulings of Prostration of Forgetfulness (Sujūd as-Sahw).

بَابٌ فِي السَّهْوِ وَسُجُودُ السَّهْوِ فِي الصَّلَاةِ سُنَّةٌ، فَلِلنُّقْصَانِ سَجْدَتَانِ قَبْلَ السَّلَامِ بَعْدَ تَمَامِ التَّشَهُّدَيْنِ يَزِيدُ بَعْدَهُمَا تَشَهُّداً آخَرَ، وَلِلزِّيَادَةِ سَجْدَتَانِ بَعْدَ السَّلَامِ يَتَشَهَّدُ بَعْدَهُمَا وَيُسَلِّمُ تَسْلِيمَةً أُخْرَى، وَمَنْ نَقَصَ وَزَادَ سَجَدَ قَبْلَ السَّلَامِ، وَمَنْ نَسِيَ السُّجُودَ الْقَبْلِيَّ حَتَّى سَلَّمَ سَجَدَ إِنْ كَانَ قَرِيباً، وَإِنْ طَالَ أَوْ خَرَجَ مِنَ الْمَسْجِدِ بَطَلَ السُّجُودُ، وَتَبْطُلُ الصَّلَاةُ مَعَهُ إِنْ كَانَ عَلَى ثَلَاثِ سُنَنٍ أَوْ أَكْثَرَ مِنْ ذَلِكَ، وَإِلَّا فَلَا تَبْطُلُ.

Chapter on forgetfulness: and the Prostration of Forgetfulness *(Sujūd as-Sahw)* in prayer, which is a Recommended (*Sunnah*) act. For deficiency, there are two prostrations before the salutation after completing the two testimonies. Another testimony is added after them, and for an addition, there are two prostrations after the salutation. Another testimony is recited after them, and a separate salutation is given. Whoever decreases and increases should prostrate before the salutation. If one forgets the prostration before the salutation and remembers it before giving the salutation, they should prostrate if it is done promptly; otherwise, if too much time passes or they leave the mosque, the prostration is annulled, and the prayer becomes invalidated along with it if there are three or more Recommended (*Sunnah*) acts involved; otherwise, it does not become invalidated.

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وَمَنْ نَسِيَ السُّجُودَ البَعْدِيَّ، سَجَدَهُ وَلَوْ بَعْدَ عَامٍ، وَمَنْ نَقَصَ فَرِيضَةً فَلَا يُجْزِيهِ السُّجُودُ عَنْهَا، وَمَنْ نَقَصَ الْفَضَائِلَ فَلَا سُجُودَ عَلَيْهِ.

And whoever forgets the Subsequent Prostration (*Sujūd al-Ba'dī*), should perform it even if it's after a year. And whoever diminishes an obligatory (*Fard*) act, the prostration does not compensate for it. And whoever diminishes recommended acts, there is no prostration for them.

وَلَا يَكُونُ السُّجُودُ الْقَبْلِيُّ إِلَّا لِتَرْكِ سُنَّتَيْنِ فَأَكْثَرَ، وَأَمَّا السُّنَّةُ الْوَاحِدَةُ فَلَا سُجُودَ لَهَا إِلَّا السِّرَّ وَالْجَهْرَ، فَمَنْ أَسَرَّ فِي الْجَهْرِ سَجَدَ قَبْلَ السَّلَامِ، وَمَنْ جَهَرَ فِي السِّرِّ سَجَدَ بَعْدَ السَّلَامِ.

The prostration before the salutation is only required for leaving out two or more recommended (*Sunnah*) acts, but for a single recommended (*Sunnah*) act, there is no need for prostration for it except whether done secretly or openly. So, whoever conceals it in public, should prostrate before the salutation, and whoever does it openly in a private prayer, should prostrate after the salutation.

The Rulings of Prostration of Forgetfulness (Sujūd as-Sahw) (Completion)

وَمَنْ تَكَلَّمَ سَاهِياً سَجَدَ بَعْدَ السَّلَامِ، وَمَنْ سَلَّمَ مِنْ رَكْعَتَيْنِ سَاهِياً سَجَدَ بَعْدَ السَّلَامِ، وَمَنْ زَادَ فِي الصَّلَاةِ رَكْعَةً أَوْ رَكْعَتَيْنِ سَجَدَ بَعْدَ السَّلَامِ، وَمَنْ زَادَ فِي الصَّلَاةِ مِثْلَهَا بَطَلَتْ، وَمَنْ شَكَّ فِي كَمَالِ صَلَاتِهِ أَتَى بِمَا شَكَّ فِيهِ، وَالشَّكُّ فِي النُّقْصَانِ كَتَحَقُّقِهِ، فَمَنْ شَكَّ فِي رَكْعَةٍ أَوْ سَجْدَةٍ أَتَى بِهَا وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ شَكَّ فِي السَّلَامِ سَلَّمَ إِنْ كَانَ قَرِيباً وَلَا سُجُودَ عَلَيْهِ، وَإِنْ طَالَ بَطَلَتْ صَلَاتُهُ. وَالْمُوَسْوَسُ يَتْرُكُ الْوَسْوَسَةَ مِنْ قَلْبِهِ، وَلَا يَأْتِي بِمَا شَكَّ فِيهِ وَلَكِنْ يَسْجُدُ بَعْدَ السَّلَامِ سَوَاءٌ شَكَّ فِي زِيَادَةٍ أَوْ نُقْصَانٍ.

Whoever speaks unintentionally during the prayer, they should perform a prostration after the salutation. Likewise, whoever offers the salutation after two units of prayer inattentively, they should perform a prostration after the salutation. And if someone adds an extra unit of prayer or two, they should perform a prostration after the salutation. However, if someone adds a unit of prayer equivalent to the original prayer, their prayer becomes invalid. If someone has doubt about the completeness of their prayer, they should act upon that doubt. Doubt regarding deficiency is treated as actual deficiency. Therefore, if one is uncertain about a specific unit or prostration, they should perform it and then make the prostration after the salutation. If there is doubt about the salutation, they should offer it if it's near and not perform an additional prostration. If the doubt persists, the prayer becomes invalid. As for the one who is affected by persistent whispering thoughts, they should ignore those whispers from their heart. They should not act upon the doubts raised by the whispering thoughts. Instead, they should perform the prostration after the salutation, whether the doubt pertains to an addition or a deficiency.

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Situations where the Prostration of Forgetfulness (Sujūd as-Sahw) is not Required

وَمَنْ جَهَرَ فِي الْقُنُوتِ فَلَا سُجُودَ عَلَيْهِ وَلَكِنَّهُ يُكْرَهُ عَمْدُهُ، وَمَنْ زَادَ السُّورَةَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فَلَا سُجُودَ عَلَيْهِ، وَمَنْ سَمِعَ ذِكْرَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ فَصَلَّى عَلَيْهِ فَلَا شَيْءَ عَلَيْهِ، سَوَاءٌ كَانَ سَاهِياً أَوْ عَامِداً أَوْ قَائِماً أَوْ جَالِساً، وَمَنْ قَرَأَ سُورَتَيْنِ فَأَكْثَرَ فِي رَكْعَةٍ وَاحِدَةٍ أَوْ خَرَجَ مِنْ سُورَةٍ إِلَى سُورَةٍ، أَوْ رَكَعَ قَبْلَ تَمَامِ السُّورَةِ فَلَا شَيْءَ عَلَيْهِ فِي جَمِيعِ ذَلِكَ، وَمَنْ أَشَارَ فِي صَلَاتِهِ بِيَدِهِ أَوْ رَأْسِهِ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ كَرَّرَ الْفَاتِحَةَ سَاهِياً سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَ عَامِداً فَالظَّاهِرُ الْبُطْلَانُ، وَمَنْ تَذَكَّرَ السُّورَةَ بَعْدَ انْحِنَائِهِ إِلَى الرُّكُوعِ فَلَا يَرْجِعُ إِلَيْهَا، وَمَنْ تَذَكَّرَ السِّرَّ أَوِ الْجَهْرَ قَبْلَ الرُّكُوعِ أَعَادَ الْقِرَاءَةَ، فَإِنْ كَانَ ذَلِكَ فِي السُّورَةِ وَحْدَهَا أَعَادَهَا وَلَا سُجُودَ عَلَيْهِ، وَإِنْ كَانَ فِي الْفَاتِحَةِ أَعَادَهَا وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ فَاتَ بِالرُّكُوعِ سَجَدَ لِتَرْكِ الْجَهْرِ، قَبْلَ السَّلَامِ، وَلِتَرْكِ السِّرِّ، بَعْدَ السَّلَامِ، سَوَاءٌ كَانَ مِنَ الْفَاتِحَةِ أَوِ السُّورَةِ وَحْدَهَا.

Whoever speaks unintentionally during the supplication in the prayer (*Qunūt*), they should perform a prostration after the salutation. Whoever recites additional verses of the Qur'ān in the last two units (*rak'ah*) of the prayer, there is no requirement for Prostration of Forgetfulness in that case. If someone hears the name of the Prophet Muḥammad (ﷺ) mentioned while they are in prayer and they send blessings upon him, there is no blame upon them for doing so, whether they were distracted, intentional, standing, or sitting, the action of sending blessings upon the Prophet (ﷺ) is permissible during prayer. Whoever recites two or more complete chapters of the Qur'ān in a single unit (*rak'ah*), transitions from one chapter to another, or bows before completing the recitation of a chapter, there is no obligation or requirement for Prostration of Forgetfulness in all these cases. Whoever gestures with their hand or head during their prayer, there is no obligation or requirement related to that. And if someone repeats the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) unintentionally, they should perform the Prostration of Forgetfulness after the Salutation of Peace. Whoever makes a gesture with their hand or head during their prayer, there is no obligation or requirement concerning that action. And if someone unintentionally repeats the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*), they should perform the Prostration of Forgetfulness after finishing the prayer. If someone intentionally repeats the recitation, their prayer is invalidated. If someone remembers a part of

the chapter after he bows down into the bowing position (*ruku'*), they should not return to it. If someone remembers silent or audible recitation before the bowing position (*ruku'*), they should repeat the recitation. So, if this occurs in the context of that specific surah alone, they should recite it again without the requirement for Prostration of Forgetfulness. If it pertains to the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*), they should recite it again and perform the Prostration of Forgetfulness after the Salutation of Peace. If they missed the bowing position and omitted the audible recitation, they should perform a Prostration of Forgetfulness for the neglect of the audible recitation, before the Salutation of Peace, and to compensate for the omission of the silent recitation after the Salutation of Peace, whether it was from the Opening Chapter (*Sūrah al-Fātiḥah*) alone or from a complete chapter.

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What is not Permissible Perform During Prayer (1)

وَمَنْ ضَحِكَ فِي الصَّلَاةِ بَطَلَتْ سَوَاءٌ كَانَ سَاهِياً أَوْ عَامِداً، وَلَا يَضْحَكُ فِي صَلَاتِهِ إِلَّا غَافِلٌ مُتَلَاعِبٌ، وَالْمُؤْمِنُ إِذَا قَامَ لِلصَّلَاةِ أَعْرَضَ بِقَلْبِهِ عَنْ كُلِّ مَا سِوَى اللَّهِ سُبْحَانَهُ وَتَرَكَ الدُّنْيَا وَمَا فِيهَا، حَتَّى يُحْضِرَ بِقَلْبِهِ جَلَالَ اللَّهِ سُبْحَانَهُ وَعَظَمَتَهُ، وَيَرْتَعِدَ قَلْبُهُ وَتَرْهَبَ نَفْسُهُ مِنْ هَيْبَةِ اللَّهِ جَلَّ جَلَالُهُ، فَهَذِهِ صَلَاةُ الْمُتَّقِينَ، وَلَا شَيْءَ عَلَيْهِ فِي التَّبَسُّمِ، وَبُكَاءُ الْخَاشِعِ فِي الصَّلَاةِ مُغْتَفَرٌ، وَمَنْ أَنْصَتَ لِمُتَحَدِّثٍ قَلِيلاً فَلَا شَيْءَ عَلَيْهِ، وَمَنْ قَامَ مِنْ رَكْعَتَيْنِ قَبْلَ الْجُلُوسِ، فَإِنْ تَذَكَّرَ قَبْلَ أَنْ يُفَارِقَ الْأَرْضَ بِيَدَيْهِ وَرُكْبَتَيْهِ رَجَعَ إِلَى الْجُلُوسِ وَلَا سُجُودَ عَلَيْهِ، وَإِنْ فَارَقَهَا تَمَادَى وَلَمْ يَرْجِعْ وَسَجَدَ قَبْلَ السَّلَامِ، وَإِنْ رَجَعَ بَعْدَ الْمُفَارَقَةِ وَبَعْدَ الْقِيَامِ سَاهِياً أَوْ عَامِداً، صَحَّتْ صَلَاتُهُ وَسَجَدَ بَعْدَ السَّلَامِ.

Whoever laughs during the prayer, whether they do so intentionally or inadvertently, their prayer becomes void. None laughs during their prayer except a heedless person indulging in playfulness. When a believer stands for prayer, they turn their heart away from everything besides Allāh, Glorified is He. They forsake the world and whatever is in it, until their heart is filled with the majesty and greatness of Allāh, glorified is He, and their heart trembles and their souls become in awe of the Majesty of Allāh, Glorified is His Grandeur. This is the prayer of the righteous. There is no blame upon them for a gentle smile. The weeping of the humble in prayer is forgiven, and whoever listens briefly to someone speaking, there is nothing against them. Whoever stands up after two units of prayer (*Rak'ahs*) before sitting, and if they remember before lifting their hands and knees from the ground, they return to the sitting position without performing the Prostration of Forgetfulness. But if they leave that position (standing) and do not return, and instead perform the Prostration ofd Forgetfulness before the Salutation of Peace, and if they return after leaving and after standing, whether intentionally or inadvertently, their prayer remains valid, and they perform the Prostration of Forgetfulness after the Salutation of Peace.

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What is not Permissible to Perform During Prayer (2)

وَمَنْ نَفَخَ فِي صَلَاتِهِ سَاهِياً سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَ عَامِداً بَطَلَتْ صَلَاتُهُ، وَمَنْ عَطَسَ فِي صَلَاتِهِ فَلَا يَشْتَغِلُ بِالْحَمْدِ وَلَا يَرُدُّ عَلَى مَنْ شَمَّتَهُ وَلَا يُشَمِّتُ عَاطِساً، فَإِنْ حَمِدَ اللَّهَ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ تَثَاءَبَ فِي الصَّلَاةِ سَدَّ فَاهُ، وَلَا يَنْفُثُ إِلَّا فِي ثَوْبِهِ مِنْ غَيْرِ إِخْرَاجِ حُرُوفٍ، وَمَنْ شَكَّ فِي حَدَثٍ أَوْ نَجَاسَةٍ فَتَفَكَّرَ فِي صَلَاتِهِ قَلِيلاً، ثُمَّ تَيَقَّنَ الطَّهَارَةَ فَلَا شَيْءَ عَلَيْهِ، وَمَنِ الْتَفَتَ فِي الصَّلَاةِ سَاهِياً فَلَا شَيْءَ عَلَيْهِ، وَإِنْ تَعَمَّدَ فَهُوَ مَكْرُوهٌ، وَإِنِ اسْتَدْبَرَ الْقِبْلَةَ قَطَعَ الصَّلَاةَ، وَمَنْ صَلَّى بِحَرِيرٍ أَوْ ذَهَبٍ أَوْ سَرَقَ فِي الصَّلَاةِ أَوْ نَظَرَ مُحَرَّماً فَهُوَ عَاصٍ وَصَلَاتُهُ صَحِيحَةٌ، وَمَنْ غَلِطَ فِي الْقِرَاءَةِ بِكَلِمَةٍ مِنْ غَيْرِ الْقُرْآنِ سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَتْ مِنَ الْقُرْآنِ فَلَا سُجُودَ عَلَيْهِ إِلَّا أَنْ يَتَغَيَّرَ اللَّفْظُ أَوْ يَفْسُدَ الْمَعْنَى فَيَسْجُدَ بَعْدَ السَّلَامِ، وَمَنْ نَعَسَ فِي الصَّلَاةِ فَلَا سُجُودَ عَلَيْهِ، وَإِنْ ثَقُلَ نَوْمُهُ أَعَادَ الصَّلَاةَ وَالْوُضُوءَ.

Whoever blows intentionally during their prayer, their prayer becomes invalid, and they should perform a Prostration of Forgetfulness after the Salutation of Peace (at the end of the prayer). If they did so unintentionally, their prayer remains valid. Whoever sneezes during their prayer should not occupy themselves with saying "All Praise is due to Allāh" (*Alhamdulillāh*) nor respond to someone who invokes blessings upon them (by saying "Allāh bless you" or "*Yarhamuk Allāh*"). They should not mock someone who sneezes either. If they praise Allah (by saying "All Praise is due to Allāh" or *Alhamdulillāh*"), there is no harm on them. Whoever yawns during the prayer, they should cover their mouth with their hand. They should not blow their breath except into their garment without making any sound with letters.[2] Whoever doubts about impurity or ritual impurity (*Najāsah*) should reflect on their prayer for a short while, then become certain of their purity, an there is no harm upon them. Whoever looks around during the prayer unintentionally, there is no harm on them. But if they intentionally do so, it is disliked (*Makrūh*). If they turn completely away from the Direction of the Prayer or *Qiblah*, their prayer is invalidated. If someone prays while wearing silk, gold, or stolen items, or if they look at something impermissible, their prayer is valid, but their action is sinful. Whoever makes an error in their recitation with a word other than from the Qur'ān, they should perform a prostration of forgetfulness after the salutation. But if the error is in the Qur'ān, they should not prostrate except if the wording changes or

[2] That is, they should not blow forcefully with their mouth.

the meaning is altered, in which case they should prostrate after the Salutation of Peace. Whoever falls asleep during the prayer, they do not need to perform a Prostration of Forgetfulness. But if their sleep becomes heavy, they should repeat both the prayer and Minor Ablution (*Wuḍū'*).

Actions in thePrayer that May be Forgiven

وَأَنِينُ الْمَرِيضِ مُغْتَفَرٌ، وَالتَّنَحْنُحُ لِلضَّرُورَةِ مُغْتَفَرٌ، وَلِلْإِفْهَامِ مُنْكَرٌ وَلَا تَبْطُلُ الصَّلَاةُ بِهِ، وَمَنْ نَادَاهُ أَحَدٌ فَقَالَ لَهُ: سُبْحَانَ اللَّهِ كُرِهَ وَصَحَّتْ صَلَاتُهُ، وَمَنْ وَقَفَ فِي الْقِرَاءَةِ وَلَمْ يَفْتَحْ عَلَيْهِ أَحَدٌ تَرَكَ تِلْكَ الْآيَةَ وَقَرَأَ مَا بَعْدَهَا، فَإِنْ تَعَذَّرَتْ عَلَيْهِ رَكَعَ، وَلَا يَنْظُرُ مُصْحَفاً بَيْنَ يَدَيْهِ إِلَّا أَنْ يَكُونَ فِي الْفَاتِحَةِ فَلَا بُدَّ مِنْ كَمَالِهَا بِمُصْحَفٍ أَوْ غَيْرِهِ، فَإِنْ تَرَكَ مِنْهَا آيَةً سَجَدَ قَبْلَ السَّلَامِ، وَإِنْ كَانَ أَكْثَرَ بَطَلَتْ صَلَاتُهُ، وَمَنْ فَتَحَ عَلَى غَيْرِ إِمَامِهِ بَطَلَتْ صَلَاتُهُ، وَلَا يَفْتَحُ عَلَى إِمَامِهِ إِلَّا أَنْ يَنْتَظِرَ الْفَتْحَ أَوْ يُفْسِدَ الْمَعْنَى، وَمَنْ جَالَ فِكْرُهُ قَلِيلاً فِي أُمُورِ الدُّنْيَا نَقَصَ ثَوَابُهُ وَلَمْ تَبْطُلْ صَلَاتُهُ، وَمَنْ دَفَعَ الْمَاشِيَ بَيْنَ يَدَيْهِ أَوْ سَجَدَ عَلَى شِقِّ جَبْهَتِهِ أَوْ سَجَدَ عَلَى طَيَّةٍ أَوْ طَيَّتَيْنِ مِنْ عِمَامَتِهِ فَلَا شَيْءَ عَلَيْهِ، وَلَا شَيْءَ فِي غَلَبَةِ الْقَيْءِ وَالْقَلْسِ فِي الصَّلَاةِ..

The moaning of a sick person is forgiven, and murmuring due to necessity is forgiven. However, murmuring for the sake of making oneself heard is disapproved, but it does not invalidate the prayer. If someone calls to another person during their prayer saying to them, Glory be to Allāh (*Subḥānallah*), it is disliked, and his prayer is accepted. Whoever stops during their recitation[3] and no one helps him, he should leave that verse and recite what comes after it. So, if it becomes difficult for him, he should perform a unit of prayer, and he should not look at a copy of the Noble Qur'ān in front of him, except if he is in the Opening Chapter (*Sūrah al-Fātiḥah*), for the Opening Chapter (*Sūrah al-Fātiḥah*) must be recited completely from a copy of the Noble Qur'ān or by memory. If he left out a verse from it (Opening Chapter or *Sūrah al-Fātiḥah*), he should perform the Prostration of Forgetfulness before the Salutation of Peace. But, if it was the majority of it (Opening Chapter or *Sūrah al-Fātiḥah*), then his prayer is invalidated. Whoever starts reciting when their *Imām* did not, their prayer is nullified. If someone starts reciting, preceding the *Imām* who is leading the prayer, their prayer becomes invalid. He should not start reciting ahead of his *Imām*, unless he waits for the beginning or if he changes the meaning. Whoever's mind becomes preoccupied with worldly matters for a short while, his reward diminishes, but his prayer does not become invalid. Whoever pushes away a walking object from in front of him, or prostrates on the side of his forehead, or prostrates on a piece of his turban,

[3] Due to forgetfulness.

then there is no harm upon him. And there is no harm if (involuntary) vomiting or belching occurs during the prayer.

The Unintentional Mistake of the One being Lead in Prayer and Repelling Harm During the Prayer.

وَسَهْوُ الْمَأْمُومِ يَحْمِلُهُ الْإِمَامُ إِلَّا أَنْ يَكُونَ مِنْ نَقْصِ الْفَرِيضَةِ، وَإِذَا سَهَا الْمَأْمُومُ أَوْ نَعَسَ أَوْ زُوحِمَ عَنِ الرُّكُوعِ وَهُوَ فِي غَيْرِ الْأُولَى، فَإِنْ طَمِعَ فِي إِدْرَاكِ الْإِمَامِ قَبْلَ رَفْعِهِ مِنَ السَّجْدَةِ الثَّانِيَةِ رَكَعَ وَلَحِقَهُ، وَإِنْ لَمْ يَطْمَعْ تَرَكَ الرُّكُوعَ وَتَبِعَ إِمَامَهُ وَقَضَى رَكْعَةً فِي مَوْضِعِهَا بَعْدَ سَلَامِ إِمَامِهِ، وَإِنْ سَهَا عَنِ السُّجُودِ أَوْ زُوحِمَ أَوْ نَعَسَ حَتَّى قَامَ الْإِمَامُ إِلَى رَكْعَةٍ أُخْرَى سَجَدَ إِنْ طَمِعَ فِي إِدْرَاكِ الْإِمَامِ قَبْلَ الرُّكُوعِ وَإِلَّا تَرَكَهُ وَتَبِعَ الْإِمَامَ وَقَضَى رَكْعَةً أُخْرَى أَيْضاً، وَحَيْثُ قَضَى الرَّكْعَةَ فَلَا سُجُودَ عَلَيْهِ إِلَّا أَنْ يَكُونَ شَاكّاً فِي الرُّكُوعِ أَوِ السُّجُودِ، وَمَنْ جَاءَتْهُ عَقْرَبٌ أَوْ حَيَّةٌ فَقَتَلَهَا فَلَا شَيْءَ عَلَيْهِ إِلَّا أَنْ يَطُولَ فِعْلُهُ أَوْ يَسْتَدْبِرَ الْقِبْلَةَ فَإِنَّهُ يَقْطَعُ، وَمَنْ شَكَّ هَلْ هُوَ فِي الْوِتْرِ أَوْ فِي ثَانِيَةِ الشَّفْعِ جَعَلَهَا ثَانِيَةَ الشَّفْعِ وَسَجَدَ بَعْدَ السَّلَامِ ثُمَّ أَوْتَرَ، وَمَنْ تَكَلَّمَ بَيْنَ الشَّفْعِ وَالْوَتْرِ سَاهِياً فَلَا شَيْءَ عَلَيْهِ، وَإِنْ كَانَ عَامِداً كُرِهَ وَلَا شَيْءَ عَلَيْهِ.

The unintentional mistake of the one being led in the prayer is borne by the *Imām*, except in cases where it involves a deficiency in an obligatory act. If the one being led in the prayer makes a mistake, becomes drowsy, or encounters an obstruction during the bowing posit ion while in any unit of the prayer other than the first one. If the one being led in prayer missed the prostration, was distracted, or fell asleep to the extent that the *Imām* had already risen for the second bowing, then if the follower hopes to catch up with the *Imām* before the bowing position, they should perform the prostration. If they do not hope to catch up, they should leave the prostration and follow the *Imām*. Then, they should perform another bowing to compensate for the missed prostration. And if the follower made up the missed bowing, they should not perform the prostration for it, unless they were uncertain about their bowing or prostration. If a scorpion or snake comes to them during the prayer and they kill it, there is no harm on them except if this action takes a long time or if they turn away from the Direction of the Prayer or *Qiblah*, in which case their prayer would be invalidated. And whoever is uncertain whether he is in the supererogatory Night (*Witr*) unit of prayer or in the second part of the Odd-Numbered (*Shaf*) Prayer unit, he should consider it as the second part of the Odd-Numbered (*Shaf*) Prayer, and he should perform a prostration after the greeting final Salutation of Peace, and then perform the supererogatory Night (*Witr*). If someone spoke unintentionally between the second cycle of the Odd-Numbered (*Shaf*) Prayer and the the supererogatory

Night (*Witr*), there is no consequence on them. However, if it was intentional, it is disliked but there is no harm on them.

The Rulings Related to the one who Unintentionally Arrives late to the Prayer

وَالْمَسْبُوقُ إِنْ أَدْرَكَ مَعَ الْإِمَامِ أَقَلَّ مِنْ رَكْعَةٍ، فَلَا يَسْجُدُ مَعَهُ لَا قَبْلِيّاً وَلَا بَعْدِيّاً، فَإِنْ سَجَدَ مَعَهُ بَطَلَتْ صَلَاتُهُ، وَإِنْ أَدْرَكَ رَكْعَةً كَامِلَةً أَوْ أَكْثَرَ، سَجَدَ مَعَهُ الْقَبْلِيَّ وَأَخَّرَ البَعْدِيَّ حَتَّى يُتِمَّ صَلَاتَهُ فَيَسْجُدَ بَعْدَ سَلَامِهِ، فَإِنْ سَجَدَ مَعَ الْإِمَامِ عَامِداً بَطَلَتْ صَلَاتُهُ، وَإِنْ كَانَ سَاهِياً سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ سَهَا الْمَسْبُوقُ بَعْدَ سَلَامِ الْإِمَامِ فَهُوَ كَالْمُصَلِّي وَحْدَهُ، وَإِذَا تَرَتَّبَ عَلَى الْمَسْبُوقِ بَعْدِيٌّ مِنْ جِهَةِ إِمَامِهِ وَقَبْلِيٌّ مِنْ جِهَةِ نَفْسِهِ أَجْزَأَهُ الْقَبْلِيُّ.

The one who arrives late and catches up with the *Imām* in prayer for less than a unit of prayer should not perform a Prostration of Forgetfulness neither before nor after the prayer. If they prostrate with the *Imām*, their prayer becomes invalid. However, if they catch up with a complete a unit pf prayer or more, they should prostrate along with the *Imām* with the prostration before the final salutation of Peace and delay the prostration after the final salutation of Peace until completing their prayer. Then, after the final salutation of the prayer, they should prostrate. If they intentionally prostrate with the *Imām*, their prayer becomes invalidated. However, if they prostrate absentmindedly, they should prostrate after the final Salutation of Peace. If the one who arrives late to the prayer makes a mistake after the *Imām*'s final salutation, their situation is similar to that of an individual praying alone. If someone lines up (intending to join the prayer) behind the one who arrives late to the prayer, being behind the *Imām*, and in front of themselves, the Prostration of Forgetfulness before the final Prostration of Peace position suffices them.

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The Rectification of a Missed Pillar of the Prayer

وَمَنْ نَسِيَ الرُّكُوعَ وَتَذَكَّرَهُ فِي السُّجُودِ رَجَعَ قَائِماً، وَيُسْتَحَبُّ لَهُ أَنْ يُعِيدَ شَيْئًا مِنَ الْقِرَاءَةِ ثُمَّ يَرْكَعُ وَيَسْجُدُ بَعْدَ السَّلَامِ، وَمَنْ نَسِيَ سَجْدَةً وَاحِدَةً وَتَذَكَّرَهَا بَعْدَ قِيَامِهِ رَجَعَ جَالِساً وَسَجَدَهَا، إِلَّا أَنْ يَكُونَ قَدْ جَلَسَ قَبْلَ الْقِيَامِ فَلَا يُعِيدُ الْجُلُوسَ، وَمَنْ نَسِيَ سَجْدَتَيْنِ خَرَّ سَاجِداً وَلَمْ يَجْلِسْ وَيَسْجُدُ فِي جَمِيعِ ذَلِكَ بَعْدَ السَّلَامِ، وَإِنْ تَذَكَّرَ السُّجُودَ بَعْدَ رَفْعِ رَأْسِهِ مِنَ الرَّكْعَةِ الَّتِي تَلِيهَا، تَمَادَى عَلَى صَلَاتِهِ وَلَمْ يَرْجِعْ، وَأَلْغَى رَكْعَةَ السَّهْوِ وَزَادَ رَكْعَةً فِي مَوْضِعِهَا بَانِياً وَسَجَدَ قَبْلَ السَّلَامِ، إِنْ كَانَتْ مِنَ الْأُولَيَيْنِ وَتَذَكَّرَ بَعْدَ عَقْدِ الثَّالِثَةِ، وَبَعْدَ السَّلَامِ إِنْ لَمْ تَكُنْ مِنَ الْأُولَيَيْنِ، أَوْ كَانَتْ مِنْهُمَا وَتَذَكَّرَ قَبْلَ عَقْدِ الثَّالِثَةِ؛ لِأَنَّ السُّورَةَ وَالْجُلُوسَ لَمْ يَفُوتَا، وَمَنْ سَلَّمَ شَاكّاً فِي كَمَالِ صَلَاتِهِ بَطَلَتْ صَلَاتُهُ.

Whoever forgets bowing and remembers it during the prostration, should return to the standing position. It is recommended for them to repeat a portion of the recitation, then they should bow and prostrate after the final Salutation of Peace. Whoever forgets a single prostration and remembers it after standing up, should return while seated and perform the prostration, except if they had already sat before standing, in which case they do not repeat the sitting. Whoever forgets two prostrations, should prostrate while seated and not sit, and then perform the prostrations after the final Salutation of Peace. However, if they remember the prostrations after raising their head from the unit of prayer that follows it, they should continue their prayer without going back. If he nullified the Prostration of Forgetfulness and added an extra unit of prayer in its place, constructing it properly, and then prostrated before the final Salutation of Peace, whether it was from the earlier units of prayer, and remembered it after completing the third unit of prayer and after the final Salutation of Peace, if it was not among the first units of prayer, or if it was one of them and he remembered before completing the third unit of prayer, because recitation of the chapter of the Qur'ān and the sitting were not missed. Whoever gives the final Salutation of Peace while uncertain in the completion of his prayer, his prayer becomes invalid.

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The Ruling of the Prostration of Forgetfulness Regarding Compensatory and Supererogatory Prayers

وَالسَّهْوُ فِي صَلَاةِ الْقَضَاءِ كَالسَّهْوِ فِي صَلَاةِ الْأَدَاءِ، وَالسَّهْوُ فِي النَّافِلَةِ كَالسَّهْوِ فِي الْفَرِيضَةِ إِلَّا فِي سِتِّ مَسَائِلَ: الْفَاتِحَةِ وَالسُّورَةِ وَالسِّرِّ وَالْجَهْرِ، وَزِيَادَةِ رَكْعَةٍ وَنِسْيَانِ بَعْضِ الْأَرْكَانِ إِنْ طَالَ، فَمَنْ نَسِيَ الْفَاتِحَةَ فِي النَّافِلَةِ وَتَذَكَّرَ بَعْدَ الرُّكُوعِ تَمَادَى وَسَجَدَ قَبْلَ السَّلَامِ بِخِلَافِ الْفَرِيضَةِ فَإِنَّهُ يُلْغِي تِلْكَ الرَّكْعَةَ وَيَزِيدُ أُخْرَى وَيَتَمَادَى وَيَكُونُ سُجُودُهُ كَمَا ذَكَرْنَا فِي تَارِكِ السُّجُودِ، وَمَنْ نَسِيَ السُّورَةَ أَوِ الْجَهْرَ أَوِ السِّرَّ فِي النَّافِلَةِ وَتَذَكَّرَ بَعْدَ الرُّكُوعِ تَمَادَى وَلَا سُجُودَ عَلَيْهِ بِخِلَافِ الْفَرِيضَةِ، وَمَنْ قَامَ إِلَى ثَالِثَةٍ فِي النَّافِلَةِ فَإِنْ تَذَكَّرَ قَبْلَ عَقْدِ الرُّكُوعِ رَجَعَ وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ عَقَدَ الثَّالِثَةَ تَمَادَى وَزَادَ الرَّابِعَةَ وَسَجَدَ قَبْلَ السَّلَامِ بِخِلَافِ الْفَرِيضَةِ فَإِنَّهُ يَرْجِعُ مَتَى مَا ذَكَرَ وَيَسْجُدُ بَعْدَ السَّلَامِ، وَمَنْ نَسِيَ رُكْناً مِنَ النَّافِلَةِ كَالرُّكُوعِ أَوِ السُّجُودِ وَلَمْ يَتَذَكَّرْ حَتَّى سَلَّمَ وَطَالَ فَلَا إِعَادَةَ عَلَيْهِ بِخِلَافِ الْفَرِيضَةِ فَإِنَّهُ يُعِيدُهَا أَبَداً، وَمَنْ قَطَعَ النَّافِلَةَ عَامِداً أَوْ تَرَكَ مِنْهَا رَكْعَةً أَوْ سَجْدَةً عَامِداً أَعَادَهَا أَبَداً، وَمَنْ تَنَهَّدَ فِي صَلَاتِهِ فَلَا شَيْءَ عَلَيْهِ إِلَّا أَنْ يَنْطِقَ بِحُرُوفٍ.

Forgetfulness in compensatory prayers is like forgetfulness in timely performed prayers, and forgetfulness in supererogatory prayers is like forgetfulness in obligatory prayers, except in six matters: The recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) and a chapter of the Noble Qur'ān, silently and audibly; the addition of a unit of prayer, and forgetting some of the pillars, if the delay is lengthy. So, if someone forgets the Opening Chapter (*Sūrah al-Fātiḥah*) in a supererogatory prayer and remembers after the bowing, they should continue, perform the prostration before the final Salutation of Peace, contrary to the obligatory prayer. In this case, that unit of prayer is nullified, and another is added. They continue and their prostration is as we mentioned in the case of leaving the prostration. If someone forgets the chapter the Noble Qur'ān, audible recitation, or silent recitation in a supererogatory prayer, and remembers after the bowing, they should continue, but there is no prostration for them, unlike the obligatory prayer. Whoever stands up for a third unit of prayer in a supererogatory prayer, and then remembers before bowing, they return and prostrate after the final Salutation of Peace. But, if they complete the third unit of prayer, they continue, add a fourth unit of prayer, and prostrate before the final Salutation of Peace, contrary to the obligatory prayer. They may return whenever they remember and prostrate after the final Salutation of Peace. Whoever forgets a pillar of the supererogatory prayer, such as bowing or

prostration, and does not remember until after the final Salutation of Peace and a significant time has passed, there is no repetition for them, unlike the obligatory prayer, they start it anew. Whoever intentionally interrupts the supererogatory prayer, or leaves out a unit or a prostration intentionally, must start it anew. Whoever sighs in their prayer, there is nothing upon them except to utter letters.

Those being lead in Prayer Continuity with the Imām in the Case of Forgetfulness

وَإِذَا سَهَا الْإِمَامُ بِنَقْصٍ أَوْ زِيَادَةٍ سَبَّحَ بِهِ الْمَأْمُومُ، وَإِذَا قَامَ إِمَامُكَ مِنْ رَكْعَتَيْنِ فَسَبِّحْ بِهِ، فَإِنْ فَارَقَ الْأَرْضَ فَاتْبَعْهُ، وَإِنْ جَلَسَ فِي الثَّالِثَةِ فَقُمْ وَلَا تَجْلِسْ مَعَهُ، وَإِنْ سَجَدَ وَاحِدَةً وَتَرَكَ الثَّانِيَةَ فَسَبِّحْ بِهِ وَلَا تَقُمْ مَعَهُ إِلَّا أَنْ تَخَافَ عَقْدَ رُكُوعِهِ فَاتْبَعْهُ وَلَا تَجْلِسْ بَعْدَ ذَلِكَ مَعَهُ لَا فِي ثَانِيَةٍ وَلَا فِي رَابِعَةٍ، فَإِذَا سَلَّمَ فَزِدْ رَكْعَةً أُخْرَى بَدَلاً مِنَ الرَّكْعَةِ الَّتِي أَلْغَيْتَهَا بَانِياً وَتَسْجُدُ قَبْلَ السَّلَامِ، فَإِنْ كُنْتُمْ جَمَاعَةً، الْأَفْضَلُ لَكُمْ أَنْ تُقَدِّمُوا وَاحِداً يُتِمُّ بِكُمْ.

And when the *Imām* makes a mistake due to a omission or addition, the one being led by the *Imām* should declare: "Glory be to Allāh," and when your *Imām* rises from two units of prayer, then "Glory be to Allāh" with the rising. If he leaves the ground, then follow him. If he sits in the third unit of prayer, then stand and do not sit with him. If he performs one prostration and leaves the second one, then declares "Glory be to Allāh," with it (the prostration) and do not perform it (the second prostration) with him, unless you fear missing the joining of his bowing. Follow him in that case and do not sit with him after that, neither in the second unit of prayer nor the fourth unit of prayer. So, when he says the final Salutation of Peace, then add another complete unit of prayer instead of the unit you missed, and prostrate before the final Salutation of Peace. If you are praying as a congregation, it's better for one of you to take the lead and complete the prayer with everyone.

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Those being lead in Prayer Adhering to the Imām's Mistake During the Prayer

وَإِذَا زَادَ الْإِمَامُ سَجْدَةً ثَالِثَةً فَسَبِّحْ بِهِ وَلَا تَسْجُدْ مَعَهُ، وَإِذَا قَامَ الْإِمَامُ إِلَى خَامِسَةٍ تَبِعَهُ مَنْ تَيَقَّنَ مُوجِبَهَا أَوْ شَكَّ فِيهِ وَجَلَسَ مَنْ تَيَقَّنَ زِيَادَتَهَا، فَإِنْ جَلَسَ الْأَوَّلُ وَقَامَ الثَّانِي بَطَلَتْ صَلَاتُهُ، وَإِذَا سَلَّمَ الْإِمَامُ قَبْلَ كَمَالِ الصَّلَاةِ سَبَّحَ بِهِ مَنْ خَلْفَهُ، فَإِنْ صَدَّقَهُ كَمَّلَ صَلَاتَهُ وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ شَكَّ فِي خَبَرِهِ سَأَلَ عَدْلَيْنِ وَجَازَ لَهُمَا الْكَلَامُ فِي ذَلِكَ، وَإِنْ تَيَقَّنَ الْكَمَالَ عَمِلَ عَلَى يَقِينِهِ وَتَرَكَ الْعَدْلَيْنِ إِلَّا أَنْ يَكْثُرَ النَّاسُ خَلْفَهُ فَيَتْرُكَ يَقِينَهُ وَيَرْجِعَ إِلَيْهِمْ.

And when the *Imām* adds a third prostration, those being led should declare: "Glory be to Allāh" and do not prostrate along with him. And if the *Imām* rises for a fifth prostration, follow him if you are certain about its obligation or doubt it, and sit if you are certain about its addition. If the first [person] sits while the second [person] stands, their prayer becomes invalidated. If the *Imām* offers the final Salutation of Peace before completing the prayer, those behind him should declare: "Glory be to Allāh." "If he [the *Imām*] is truthful in his statement [of ending the prayer], complete your prayer and prostrate after the final Salutation of Peace. But if you doubt his statement, ask the two just individuals for permission to speak and ask as they are allowed to converse in this matter. If you are certain of the completion of the prayer, act according to your certainty and leave the two just individuals unless a significant number of people behind him. In that case, you leave your certainty and return to them.

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B. Islāmic Law and Jurisprudence

1. Irshād al-Sālik ilā Ashraf al-Masālik fī Fiqh al-Imām Mālik, li-Muʾallifihi: ʿAbd al-Raḥmān ibn Muḥammad ibn ʿAskar al-Baghdādī, Abū Zayd aw Abū Muḥammad, Shihāb al-Dīn al-Mālikī (al-Mutawaffā: 732H) Nashr: Sharikat Maktabat wa Maṭbaʿat Muṣṭafā al-Bābī al-Ḥalabī wa Awlādih, Miṣr, al-Ṭabʿah: al-Thālithah, 1423.

2. Al-Talqīn fī al-Fiqh al-Mālikī, li-Muʾallifihi: Abī Muḥammad ʿAbd al-Wahhāb ibn ʿAlī ibn Naṣr al-Ṣuʿlabī al-Baghdādī al-Mālikī (al-Mutawaffā: 422H) Taḥqīq: Abī ʾAways Muḥammad bū Khibzah al-Ḥasanī al-Ṭaṭwānī, Nashr: Dār al-Kutub al-ʿIlmīyah al-Ṭabʿah: al-Awwalā, 1425H - 2004M.

3. Al-Tanbīh ʿalá Mabādīʾ al-Tawjīh - Qism al-ʿIbādāt, li-Muʾallifihi: Abī al-Ṭāhir Ibrāhīm ibn ʿAbd al-Ṣamad ibn Bashīr al-Tanūkhī al-Mahdawī (al-Mutawaffā: Baʿd 536H) al-Muḥaqqiq: al-Duktor Muḥammad Bilḥasān, Nashr: Dār Ibn Ḥazm, Bayrūt al-Ṭabʿah: al-Awwalā, 1428H - 2007M.

4. Al-Tahdhīb fī Ikhtiṣār al-Mudawwanah, li-Muʾallifihi: Khālif ibn Abī al-Qāsim Muḥammad, al-Azdī al-Qayrawānī, Abū Saʿīd ibn al-Barāḍiʿī al-Mālikī (al-Mutawaffā: 372H) Dirāsah wa Taḥqīq: al-Duktor Muḥammad al-Amīn wuld Muḥammad Sālim ibn al-Shaykh, Nashr: Dār al-Buḥūth lil-Dirāsāt al-Islāmīyah wa Iḥyāʾ al-Turāth, Dubayy, al-Ṭabʿah: al-Awwalā, 1423H - 2002M.

5. Al-Tawḍīḥ fī Sharḥ al-Mukhtaṣar al-Farʿī lil-Muʾallifihi: Kh alīl ibn Isḥāq ibn Mūsā, Dhīyāʾ al-Dīn al-Jandī al-Mālikī al-Miṣrī (al-Mutawaffā: 776H) Taḥqīq: Dr. Aḥmad ibn ʿAbd al-Karīm Najīb, Nashr: Markaz Najībūyah lil-Makhṭūṭāt wa Khidmat al-Turāth, al-Ṭabʿah: al-Awwalā, 1429H - 2008M.

6. Al-Zuhd wa al-Raqāʾiq, li-Muʾallifihi: Abī ʿAbd al-Raḥmān ʿAbd Allāh ibn al-Mubārak ibn Wāḍiḥ al-Ḥanẓalī, al-Turkī thumma al-Marwazī (al-Mutawaffā: 181H) al-Muḥaqqiq: Ḥabīb al-Raḥmān al-Aʿẓamī, al-Nāshir: Dār al-Kutub al-ʿIlmīyah - Bayrūt.

7. Ḥāshiyah Muḥammad al-Ṭālib ibn al-Ḥāj ʿalá Mukhtaṣar al-Dur al-Thamīn, Sharḥ Mīārah li-Manẓūmah ibn ʿĀshir, Ṭabʿa Dār al-Fikr, al-Ṭabʿah: al-Rābiʿah 1398 = 1978.

8. Al-Dur al-Thamīn wa al-Mawrid al-Muʿīn, li-l-Shaykh Muḥammad ibn Aḥmad ibn Muḥammad al-Mālikī al-Shuhayr bi-Miyārah, wa huwa al-Sharḥ al-Kabīr lil-Naẓm Ibn ʿĀshir, al-Musammá: al-Marshad al-Muʿīn ʿalá al-Ḍarūrī min ʿUlūm al-Dīn – al-Maktabah al-Thaqāfīyah - Lubnān. Dūn Dhikr lil-Ṭabʿah wa Lā Tārīkh al-Ṭabʿ.

9. ʿUmdat al-Bayān, li-Muʾallifihi: al-Faqīh al-Fardī Abū Muḥammad ʿAbd al-Laṭīf ibn al-Musbbaḥ al-Mardāsī al-Qusṭanṭīnī (T980H) Ṭabʿa Dār al-Fikr.

10. Mawāhib al-Jalīl fī Sharḥ Mukhtaṣar Kh alīl, li-Muʾallifihi: Shams al-Dīn Abū ʿAbd Allāh Muḥammad ibn Muḥammad ibn ʿAbd al-Raḥmān al-Ṭarābulsī al-Maghribī, al-Maʿrūf bi al-Ḥaṭṭāb al-Ruʿīnī al-Mālikī (al-Mutawaffā: 954H) Nashr: Dār al-Fikr al-Ṭabʿah: al-Thālithah, 1412H - 1992M.

The esteemed scholar Abdur-Raḥmān al-Akẖḍarī, known for his piety and knowledge, travelled extensively to seek education in Tunisia and Algeria. He later returned to his hometown, Bantios, where he settled and taught in an institution established by his grandfather. Abdur-Raḥmān al-Akẖḍarī passed away in 983 AH/1575 CE in Bantios and was buried beside his father.

The Abridgment of al-Akẖḍarī in Islāmic Jurisprudence is a concise juristic compendium widely circulated, particularly addressing the topic of inadvertence. It is introduced with an educational and ethical prelude, emphasizing the connection of actions to their ultimate purpose rectifying the soul, purifying intentions, and incorporating repentance.

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